# A SHORT TREATISE Concerning the PROPAGATION OF THE SOUL.

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SEveral Perſons of Judgment having often ſeriouſly deſired to have this Treatiſe Printed, it hath at length for their long ſought-for ſatisfaction been thought fit to venture it to the Publick View.

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# A SHORT TREATISE CONCERNING *The Propagation of the* SOUL.

## The second view of the 7th verse of the 12th Chapter of ECCLESIASTES.

*And before this dust return to that earth, as it was; and this spirit return to that God that gave it.* Ecclesiastes 12. 7.

AS when *Sampson* was going to *Timnath*, to take the Wife he had formerly betroathed, he turned aside a little out of the way, to view the carcass of a Lyon which a little before he had slain; so I, though hastening to the conclusion and finishing of this Book, am yet occasioned by the way to look a little back, and view again the Text which formerly I had handled. And as *Sampson* coming to Judg. 14. 8, 9.

the Lyon's carcass found honey in it, which yet was not of it, and taking thereof came eating himself, and gave also to his Father and Mother that were with him on the way; so I, in this second view occasioned by *Solomon* his relation (in this Text) to the Divine nature and original of the Soul in the first *Adam*, take up the controversie to be a little scanned *Pro & Con*, touching the manner how it is continued and conveyed to his posterity, whether by propagation together with the body, or by daily new creation and infusion into the body? A question, though not expresly and directly made by the Text, yet by the curious taking or mistaking of some, pregnantly picked out of the Text; and to my seeming not obscurely answered, for my party by the Text. The Truth of which controversie if it could fully be decided and clearly demonstrated, that knowledg would be more sweet to the mind than honey to the taste. But who is sufficient to perform such a task? The meditation yet in weighing and examining the reasons on both sides, may, like the honey which *Jonathan* tasted in the wood from the end of his rod or staff, give some inlightning to the eyes; and this is as much of this kind of honey as I can take out of this Lyon's carcass, either for mine own eating, or to give to others that meet with me on the way.

1 Sam. 14 29.

¶ As the Eye in the head seeing other things, yet seeth not it self directly, but by reflexion, as from a glass or the like: so the Soul of man in the body knowing other things, yet knoweth not it self directly, but by reflexion from the motions and effects. Whence the Soul's essence, though not being subject to the senses apprehension, is yet certainly

certainly conceived and underſtood to be ſpiritual, heavenly and divine, of ſubſtance ſimple without all mixture, and therefore indiviſible and conſequently immortal. And this not only Divinity, our cleareſt light and ſureſt guide, but alſo her handmaid Philoſophy (that is worthy of that name) and Poetry (wherein may be a quinteſſence of both) doth every where upon occaſion moſt confidently teſtify and affirm. Now, from the word of God the teſtimonies are infinite, but none more clear and manifeſt, than thoſe paſſages, which both mention God his creating and giving the Soul to *Adam*, when he firſt conſtituted and made him a living Soul; and alſo his taking again, and diſpoſing of that Soul at the breaking and diſſolving of Man's nature, which we commonly call *death*, as hath been more at large ſaid in the firſt view of this 7th Verſe. Gen. 2.7.

¶ Touching the Soul's original, it is moſt undoubtedly certain, (becauſe expreſsly ſaid in the Prophetical word) that to the firſt *Adam* God gave an immortal and reaſonable Soul, immediately created and infuſed into that earthen frame which himſelf had formed of the duſt of the earth to make Man of. But it hath grown a great and perplexed queſtion (which to my deeming the curious niceneſs of vain man, rather than any neceſſity of the thing, hath coyned and hatched to himſelf to cumber his thoughts withall) Whether God do ſo ſtill immediately create new Souls and infuſe them daily into every Son and Daughter of *Adam* to be born into the world; or otherwiſe?

¶ The opinions of men concerning this point, have been many and diverſe; but for the moſt part

they are now waxen moath-eaten, and worn out of date, two especially excepted which yet remain in question.

Some have thought the Soul to be eternal; This opinion blasphemeth, making the Soul a God (suppose they mean but one original Soul to be eternal) or making so many Gods as Souls of men (suppose they mean all Souls to be eternal) and it implyeth a contradiction, for there can be but one eternal, and that must needs be God. Some have been of opinion, that look how many men and women God purposed to bring and have born into the world, so many Souls he created altogether at the beginning, which are kept in the heavens, or in the stars, or in I know not what treasures of God, to be ready for his hand to bestow them at every occasion of every new conception and birth of mankind: This opinion is vanished in the vanity thereof. Some others have thought the Soul to be corporal, and therefore corporally generated: This opinion contradicts, as the spiritual nature, so the immortality of the Soul, and brings it under a corruptible and mortal condition. Others acknowledging the Soul to be, as indeed it is, a Spirit, say that therefore also it is in a spiritual manner produced & communicated to Children in their procreation; and of this are two opinions. The first is of them that hold the Soul to be daily created and infused by God, so as the Parents give no natural force at all towards the being and producing of the Soul in procreation of Children. The second opinion is of them that affirm the Soul of the Child to be by propagation from the Soul of the Parents (at least of one of them) formally together

with

with the body. Again of them that hold the daily Creation of Souls, there is ſome difference touching the manner in ſome circumſtance of it. For ſome ſay, that it is done according to this common ſaying *Creando infunditur & infundendo creatur.* As if they would ſay, that God by one inſeparable act Creating the Soul infuſeth it by Creating it, and infuſing it Createth it by infuſing it, together with and as the body is formed, and more and more perfected, according to Natures courſe in the Mothers Womb. * Others ſay, that when that Natural and elementary matter that is ordeined for the making of the body, is grown and formed in the Mothers Womb to a proportional ripeneſs and readineſs, then God Createth the Soul a-part, and at an inſtant infuſeth, and putteth it into the body ſo prepared, and ſo that body becomes a living Soul, at an inſtant, I ſay, apprehenſible not to the reaſon of Man but to God alone. And of this opinion was * *Hierome*, and, as himſelf confeſſeth, and *Zanchius* gathereth, the whole Church almoſt in *Hierome* his time, eſpecially in the *Eaſt*.

* *Advenit enim Deo nova creata anima poſt fœtus articulationem, qua anima tunc maſſa illa homo fit.* Scaliger Exer. 190. ſect. 2.

The other ſort, which hold the Soul as well as the body to be by propagation from the Parents to the Children, affirm, That as light begetteth light, and fire kindleth fire in apt and fit matter, ſo the Soul of the Parents one or both formally being and acting together with the body by its natural force, aſſiſted by Gods powerfull bleſſing, doth as it were kindle, and multiply it ſelf in the apt and duly proportioned matter, and ſo begetteth and produceth in the Child the Soul formally together with the body. And that ſo it is, that as God in wiſdome hath ordeined the Man and the Woman, by the uſe of the

* *Hieronymus Paulino & Anapſychiæ Epiſt. 27. inter Auguſt.*

Marriage-bed, to be the inſtruments and ordinary means of his providence for the procreation and multiplying of mankind, ſo by vertue of his powerfull aſſiſtance, and bleſſing upon this his own ordinance, the Parents are made effectual inſtruments, as under and in the hand of God, to procreate Children of a full and intire humane nature, which conſiſteth of the reaſonable Soul, and the body formally together.

*Hieronymus Paulino & Anapſychiæ Epiſt. 27. Aug. An certe ex traduce ut Tertullianus, Apollinaris, & maxima pars Occidentalium autumant.*

¶ Of this laſt rehearſed opinion, as *Hierome* confeſſeth, had been before, and in his time alſo were, many great Clarks and learned Biſhops; yea, the greateſt part of the learned ſort of the Weſt Churches. And theſe two laſt remembred opinions, the one for the daily Creation, the other for the propagation of the Soul, have ſtood ſtrongeſt and indured longeſt, even to this our Age.

*Auguſt. Epiſt. 28. Hieronymo Ecce volo ut illa ſententia mea ſit, ſed nondum eſſe confirmo.*

Between theſe two opinions *Auguſtine* (who lived in *Herom's* time) held for a while an even hand, and kept him in a middle way, diſproving neither the one nor the other, nor inclining apparently more towards the one, than the other. Yet at the laſt, that he might not ſeem to ſtand as a neuter, or to be ſingular for not yeilding his conſent, to the moſt generally received opinion then in the Church; and alſo for reverence to *Herom's* perſon for his great learning, he yeildeth to *Hierome* his ſide, and theirs, that held the Soul to be not by propagation, but by daily Creation. He yeildeth indeed (as I ſaid) but how? No otherwiſe than as the Poet ſpeaketh *Homer.* ἑκὼν ἀέκοντί γε θυμῷ, with an unwilling willingneſs or a willing unwillingneſs, conſenting indeed but yet not ſatisfyed. And therefore he laboureth and deſireth of *Hierome*

for

for his fuller satisfaction to be further instructed concerning this point, confessing that as yet he saw not how it was or might be directly proved and demonstratively shewed from the Scriptures.

*Missti ad me discipulos ut ea docerem, quæ nondum ipse didici, doce ergo quòd doceam;* And again a little after. *Doce igitur quid sentire quid dicere debeamus, ut conflet nobis ratio novarum animarum figillatim factarum singulis corporibus.*

¶ Many great learned and reverend Men of our Age are with *Hierome* and his party, that hold the daily Creation and Infusion of the Soul, as namely *Zanchius*, *Junius*, *Beza*, *Polanus*, and others. As many and as learned both Divines and Philosophers are for the propagation of the whole intire Man, and therefore of the Soul as well as of the Body. Amongst whom is learned *Melancthon*, that late and famous Philosopher (being also a good and judicious Divine) *Keckerman*, *Goclenius*, *Magirus*, our own Country-man Doctor *Bright*, *Aslacus* (a very late writer) in his *Physicis Mosaicis*, and many others. Now because unto me these seem to be more with the truth, and the truth with these, therefore my voice is also with the voice of these.

¶ And yet I need not (as I hope) to fear lest I be counted singular, or a broacher of new opinions, seeing this is so old, and approved of so many. And touching my judgment, as it cannot prejudice the judgment of any that is otherwise minded, so neither is it reason, that the different judgment of any other, as man, should prejudice mine. I am of *Scaliger's* mind, that it is most absurd, *Ex omnium, quæ in nobis sunt, domino & dictatore intellectu scilicet nostro, efficere mancipium aliena libidinis*; To blindfold the eyesight of our own understanding and pin our judgment as it were to the sleeve of any meerly mans authority. Yet, as *Augustine* saith, *Non debemus esse indociles doctores.* We ought to be as

ready and willing to learn, as to teach. Nay I presume not to teach, but say and shew what I think of this point, that I may hear and learn.

Phocylides. Οὐ χωρεῖ μεγάλην διδαχὴν ἀδίδακτος ἀκούειν. He never attaineth to great learning or knowledg that hath not learned to listen what others say and know. Therefore, as *Cicero* in another point, *Plures causæ majoresque*, &c. So I in this, *Plures rationes majoresque ponderis plus habebunt*: More reasons and more weighty, when I see them; shall sway my judgment with them. *Sed ad propositum.*

God's power. ¶ This contradictory proposition must needs be granted. The intire nature and essence of the Child, and therefore the Soul as well as the Body formally together, either is by propagation from the Parents, or it is not. If it be not, it is either because God could not, or because he would not so work to give the Soul. But I suppose there are none that will doubt & make question of the power of God in this case. God can do whatsoever he will do, and

Psal. 135. 6. what he will do that he doth at all times, and in all places, and as he will so he worketh. Now although unto God his absolute power, it be as easy to Create, as to procreate, yet to Man's apprehension it may seem a much more easy and probable thing, of something to make something, & of a little to make more, than of nothing to make any thing at all. Many things indeed there be which we may truly say, God cannot do them, because they either contradict the very nature of God, his power, his wisdom, his will, and so God cannot dye, God cannot ly,

Titus 1.2. Jam. 1.13. 2 Tim. 2. 13. God cannot be tempted of evill, God cannot deny himself, *&c.* or else they contradict the very nature and being of the thing it self; so it is not possible

possible that a thing should be, and yet not be, that light should be darkness, or darkness light, that one body should be in more than one place at once &c. But this effect of the Soul's propagation comes not under any of these kinds, but it is in the rank of those effects of God his powerfull working, whereby he multiplyeth things either ordinarily, or, when he will, extraordinarily, to shew and make manifest τὸ πολυποίκιλον τῆς σοφίας Θεοῦ. The much varity in the form and manner, that his wisdom is able, and useth to work by. How doth God by his ordinary blessing multiply good seed falling into good ground, so that it fructifieth some to an hundreth, some to fifty, some to a thirty fold increase? And how justly doth *Cato Major in Cicero*, admire that powerfull and yet ordinary work of God, whereby he causeth so great a thing as the spreading and fruitfull Vine to spring out of so little a nothing almost as the small grape stone? so by an extraordinary effect God multiplyed the handfull of meal, and the little Oyl in the cruse of a poor widow of *Sarepta*, and it sufficed to sustein *Elias* the Prophet, her self, and her Son, till God sent a supply of ordinary provision. So likewise was multiplyed for another poor Widow her pot or jar of Oyl till she had filled so many bigger vessels out of it, as with the price thereof she paied the debt of her deceased husband. And that work of Christ is in this kind, whereby he blessing a few Barly-loavs and a few small Fishes (so few as happily would no more than have sufficed himself and 12 Apostles for one ordinary meal or two at the most) did so multiply them, that they sufficed to feed at one time 4000, and at another time 5000 men besides

*Cicero in Catone majore.*

1 King. 17. 12. 14. 16.

2 King 4. 2, 4, 5, 6, 7.

Math. 14. 17, 18, 19, 20, 21. Math. 15. 34, 35, 36, 37.

beſides Women and Children. And much more remained to be taken up at the end of the feaſt, than was all the ſtore of proviſion at the beginning. The difference is here, that theſe laſt alleged examples are effects of God's extraordinary working, but this of the Soul's propagation (ſuppoſing it to be) is amongſt the effects of God's ordinary working, and therefore this needed not ſeem ſo ſtrange as thoſe other, the power is all one, whereby the one as well as the other (preſuppoſing allwayes the will of God) is or might be effected.

Objection.

¶ Now where it is or may be objected and ſaid, That howſoever this multiplication of ſubſtance is not to be denyed in material or corporal things, yet in ſpiritual eſſences it is at no hand to be admitted. I anſwer firſt, that the ſubject of propagation (which we plead for) is the intire nature and eſſence of Man, which conſiſteth of the Souls and Bodyes formal being together, and therefore is not a meerly ſpiritual eſſence, but as material and corporal, as ſpiritual. (a) Secondly, why ſhould this ſeem leſs, and not rather more, or at leaſt as probable, and poſſible (preſuppoſing ſtill the will of God) ſeeing experience ſheweth us that many things are ſo much more apt and able to dilate and multiply themſelves in matter well fitting by how much they come near to a ſpiritual nature? As namely fire and light &c. Thirdly, that God, who creating the Angels out of nothing hath multiplyed them unto ſuch an innumerable multitude as they are, what ſhould or could let him, if he would, out of one original living Soul (as he had made the firſt *Adam* to be) by procreation to multiply ſo many more as the ſand by the

(a) *Imò cum ratio miraculoſâ hanc animæ productionem conſideret, neceſſariò concludere cogitur, quod multo facilius ſpiritualis eſſentia, ex ſpirituali, & ita anima ex anima, quâ ex corporali natura corporalis, ſcilicet corpus ex corpore, aut ex ſemine corporeo produci queat. Florſtius lib. de anim. exer. 10. quæ. 3.*

the Sea ſhore, or as the Starrs of heaven for multitude? There being then (as I think) no queſtion at all to be made of the power of God in this caſe, it remaineth to ſearch and ſee which way the will of God pointeth and inclineth.

¶ Whatſoever opinion or poſition driveth and beareth againſt any evidence of holy Scripture, or any principle and rule of Philoſophy, rightly underſtood; that opinion and poſition driveth and beareth againſt the Will of God, and therefore is not to be admitted, *Hic murus aheneus eſto.* But (ſay mine oppoſites) their opinion which hold the Souls of the Children to be by propagation from the Parents, as well as their Bodyes, is againſt both authority of Scripture, and grounds of Philoſophy. Therefore it is falſe and not conſonant to the will of God. This their aſſumption I deny, and aſſume for my party the quite contrary againſt them. Thus, Gods will.

Their opinion which hold the daily new creation and infuſion of Souls is againſt both authority of holy Scripture, and rules and grounds of Philoſophy Therefore it is falſe.

Theſe two aſſumptions, ſo oppoſite the one to the other, are both doubtfull and queſtionable, therefore it is requiſite both for them to prove theirs, and for me likewiſe to prove mine. Their proofs are of two ſorts; the firſt from reaſons and rules of Philoſophy, the other from authorities of Scripture, at leaſt in ſhew. In the firſt rank I will examine only 5 of their arguments, unto which the reſt may be eaſily reduced. Their firſt reaſon is a ſeeming equal proportion between the nature of an Angel, and the Soul of a Man. Thus,

¶ As the Angels nature is not, nor can be multiplied ¶ Firſt Arg. 1.

tiplyed by propagation, ſo neither is nor can the Soul of Man be multiplyed by propagation.

¶ *Anſw.* I deny the proportion, and conſequence thereof; and I affirm that it may as well be ſaid, that a man hath no reaſon, becauſe a horſe hath none. For as there is a formal and ſpecifical difference between a man and an horſe, proportional to things of their rank, ſo is there as formal a difference between an Angel and the Soul of a man proportional likewiſe to natures of their rank. And therefore much may truly be affirmed or denyed of the one kind, which ſame cannot be affirmed or denyed of the other kind. But they will prove their proportion & conſequence from the common Genus to both: namely becauſe both a-like are ſpirits. Thus,

No ſpiritual eſſence or Spirit is by nature propagable, the Soul of Man (like as the Angels are) is a Spirit. Therefore the Soul of Man (like as the Angels) is not by nature propagable.

¶ *Anſw.* I challenge the propoſition as twice deceitfull: Firſt, becauſe it beggeth the queſtion: Secondly, becauſe it miſconſtrueth or miſexpreſſeth our meaning. It beggeth the queſtion: For a ſpiritual eſſence is unpropagable, not by any neceſſity of nature, but only of God's decree and ordinance, whom if it had pleaſed to have had the Angels multiplyed by propagation, what could have letted him to have deviſed and ſet the means, how it might have been done. And if he had ſaid, Let it be ſo, it muſt and would have been ſo. And alſo we affirm, that ſome Spirit is propagable. As namely the Spirit and Soul of man formally together with the body, not otherwiſe. And therefore this is the

ſecond

ſecond fallacy and deceipt, whereof I challenged their propoſition: becauſe it miſ-reports our ſaying, and cloſely inſinuates, as if we might mean the Soul *per ſe*, and a-part to be propagable; which we do not ſay. For, as I have already ſaid, it is the whole intire perſon of Man male or female, that is the adequate ſubject of this propagation, not the Soul a-part, nor the body a-part; but both formally together, as God made the firſt *Adam* a living Soul; that is to ſay, a perfect intire man, conſiſting of an elementary and a ſpiritual ſubſtance formally compoſed; And in this compound *Adam*, or Man, as it is confeſſed of all, that the body and elementary part of the Parents doth give force and means for the begetting and producing into being the bodies and elementary parts of the Children; ſo we ſay that the Soul likewiſe and ſpiritual part of the Parents (in a manner proportional to that ſpiritual nature) doth yeild force and means toward the begetting and producing into Being, the Souls of their Children; each part performing proportionally and diſtinctly what is proper to each. Diſtinctly, I ſay, yet not ſeverally a-part, but jointly together; ſo as each part doth mutually communicate giving and receiving to and from each other, force, aid, and aſſiſtance to fill and make up an ability to perform ſuch an effect, (according to God's ordinance) which otherwiſe neither part alone without the other could perform. And this hath ſome reſemblance (*ſi parvis componere magna licebit*) to that mighty and admirable work of our Saviour Chriſt God-and-Man, who, in and by the union of both thoſe natures in that one perſon, is become that All-ſufficient Mighty One upon whom

Gen. 2. 7.

God

God laid help for his elect, to work the work of their Redemption. Which work a Person but of either nature a-part, could never (according to the way of God's revealed will and wisdom) have performed. In which Person and personal work, both natures wrought, each distinctly, what was proper to each: that is (as *Leo* declareth it) *Verbo agente quod verbi est, & carne agente quod carnis est.* Distinctly (I say again) yet not severally a-part, but jointly together, so as each nature in that one Person did communicate and mutually give and receive to and from each other, force, aid, means and assistance for the full and perfect accomplishment of so wonderfull a work, as which otherwise could never have been done.

¶ 2. Argum. ¶ Their second Argument. *Generatio unius est corruptio alterius, & contra corruptio unius est generatio alterius.* The generating of one thing implyeth the corrupting of an other, and contrarywise the corrupting of one, the generating of an other. Therefore if the Soul of the Child begotten be generated, or propagated from the Soul of the Parent begetting, then the Soul of the Parent begetter must needs corrupt and consume. ¶ *Answ.* ¶ *Bona verba quaeso.* ¶ I deny the consequent. For the Philosopher never meant this rule and principle so to be understood, and applyed to that kind of generation, which is more properly called Procreation or Propagation. For though in some matter and means accompanying propagation and adjoint unto it, it must and will have place, as we shall see hereafter, yet never in that sence, nor in that manner, as but now we heard. For evidence whereof, I ask them that thus conclude from this

rule

rule and principle againſt the ſouls propagation, why they conclude not the ſame likewiſe againſt the propagation of the body? which they grant (as the truth is) to be by propagation from the Parent begetter to the Child begotten; and yet it is clear, that no ſuch inconvenience followeth, as the corrupting of the body of the Parent begetter. And let this be an argument for proof ſufficient, that either the fore-cited rule and principle is not true (which were falſe to affirm) or elſe that it is by them (which ſo uſe it as we have heard) miſtaken and miſapplyed. And ſo indeed it is. For as I ſaid, the Philoſopher never meant it, neither doth it hold in that ſence as it was applyed but in an other. What? Namely this. That in the change, alteration, or transformation of any matter or ſubject from any one either accidental or eſſential form, faſhion, or property, into another, nature requireth, and it will alwaies neceſſarily follow, that the very ſame act and motion, which putteth any thing out of any one quality, form, or faſhion, doth bring and put it into another, and the very bringing it into another and new faſhion, doth put it out of the old. So that as one cometh in, another cometh out, and as one goeth out, another cometh in. And this in the Philoſopher's phraſe, and manner of ſpeaking, is the generating and begetting of one, by the corrupting of another: and the corrupting of one for the generating of another. Examples of divers ſorts will make this plain for the plaineſt and meaneſt capacity. Conſider it firſt in the Air changing from cold to hot, from dark to light, or contrarywiſe; theſe accidental qualities cold and darkneſs muſt vaniſh and corrupt, that heat and

light

light may take place in the ſame ſubject. Secondly, in the interchange of the Elements; as of water into Air, or Air into fire, or back again, the formal properties of water corrupt and give way, that the formal properties of Air may be ingendred in the ſame matter, *&c.* Thirdly, in the material inſtrument and means ordained for propagation of ſundry kinds, as namely in the natural ſeed; whither of Plant or Bird; or Beaſt or Man the like is ſeen in the progreſs of it towards the end and period of perfection. So except the Corn or Grain of Wheat fall into the ground and dy, it abideth alone; but if it dy, it bringeth forth much fruit, *&c.* So, that of an Egg may be ingendred a Chick, the naturall form of the Egg muſt and doth corrupt, and vaniſh, as the natural form of a Chick is faſhioned in the ſame matter, *&c.* Fourthly, in effects ſupernatural and miraculous, true, or feigned. True, as when Chriſt turneth water into wine, by bringing the ſame matter into the formal nature of wine, he putteth it out of the formal nature of water. Feigned, as *Daphne* a Virgin Nymph is by Ptœs fained to be transformed and turned into a Bay-Tree. Laſtly, in artificial effects; as when *Aaron* maketh a golden Calf of the golden Jewels and Ear-rings, which the Iſraelites had given him for the ſame purpoſe, by putting them into the faſhion of a Calf, he doth withall put them out the faſhion of Ear-rings; neither could he put them out of their preſent faſhion, but of neceſſity he muſt withall bring them into ſome other new faſhion. Theſe examples are enough, and more than enough, to ſhew as the much uſefullneſs of the fore-cited rule in all the courſe both

John 12. 24.

John 2. 8, 9.

Exod 32. 3. 4.

both of nature and art; ſo likewiſe that it may appear how impertinently it was applied, as above we have heard. And yet twice have I heard it in *Aſhford* Church ſo applied, and that ſo peremptorily, as if it had ſtroken ſtone dead in the neſt, the opinion of them that hold the Soul to be by propagation; when as yet it cometh not ſo near, as once to touch it, nay ſcarce it ſo much as looketh towards it, except a-ſquint, and over the ſhoulder, as it were; for, who may not clearly ſee, that will, that in procreation of Children there is no change or transformation of any ſubſtance of the Parents, whether body or ſpirit? but it is by the bleſſing of God upon his own ordinance, a continuing, increaſing, and multiplying of their image and nature into more and more individual perſons of the ſame kind. The King ſtampeth the artificial form of his image and ſuperſcription into many pieces of coyn, gold, ſilver, or braſs; ſo often is that artificial image and ſuperſcription multiplyed, and increaſed in the ſame matter, the type and pattern remaining ſtill the ſame unchanged, to ſerve for the like uſe, as often as occaſion ſhall require. *Adam* begetteth Sons and Daughters, many or few; ſo often by the bleſſing of God, hath he multiplyed and increaſed his natural image in them, himſelf in perſon remaining the ſame unchanged in part, or all, till death. Theſe two examples hold ſome reſemblance in compariſon, yet is there much difference in the things compared; for in the former example is ſhewed the multiplying only of an artificial form *in materia aliena*, in the later the multiplying of natural both matter and form together.

¶ 3 Argum.

¶ Their third Argument. *Quicquid generatur, corrumpitur; Anima rationalis non corrumpitur, Ergo nec generatur.* Whatsoever is by generation, is corruptible; The reasonable Soul is not corruptible (or it corrupteth not) Therefore the reasonable Soul is not by generation, (or it is not generated.

*Answ.* Though it be a fault to confound *Generari & Propagari*, as if they were *termini convertibiles* (which fallacy they seem closely to wrap up in their proposition) yet will I not now greatly urge or charge them with that; but this is my answer. I yeild the conclusion according as it is made and formally inferred of the premisses, taking the proposition in that true and right sence, as the Philosopher meant it, and as it is ordinarily understood, and used for a Maxime, and as anon I will expound it; which so taken, the Syllogism concludeth nothing against me at all: for, though the Soul be not by generation in that sence as generation meaneth in the proposition rightly understood, yet may it well be (as I hold it is) by Propagation (which is a kind of generation) in that meaning which I have already shewed and now repeat. For we say not that the Soul in the simple essence of it self alone is propagated or propagable, generated or generable, but as it and the body formally together make one compounded substance, Man. Which, because he consisteth of Soul and Body formally, and his body again of many elementary and integral parts and members so created by God at the first, and so procreated and continued by God's providence; therefore we must and do hold and grant, that this whole compound Man is corruptible by breaking

breaking and diſſolving him into the parts and principials whereof he is compounded. And we may readily and ſafely yeild this conſequence. *Homo componendo generatur, Ergo & diſſolvendo corrumpitur*, without any danger to the Soul's immortality at all. But if we ſhould ſay directly, or but by conſequent, *Anima rationalis componendo generatur*, (as our oppoſites by their manner of oppoſing us, may ſeem cloſely to charge us) then indeed it would follow that we muſt ſay alſo *Ergo & diſſolvendo corrumpitur*. But as the former we never dream't of, ſleeping; much leſs thought of, waking: ſo I doubt not but we ſhall go cleared of the later.

Now touching their propoſition *Quicquid generatur, corrumpitur*. What is meant by *Generari*? and what by *Corrumpi*? by *Generari* or generating here, according to the Philoſopher's meaning, is ſignified, the making or conſtituting of any formal thing, natural or artificial, by compounding matter and form, and other integral members, and parts together. So God made Man a little world, compounded of earthly and heavenly ſubſtance, ſo *Sol & homo generant hominem*; So *Moſes* made the Tabernacle, *Solomon* the Temple, formally in every point as God had given direction. And by *corrumpi* or corrupting, (as it is in the former Maxime oppoſed to generating) is ſignified and meant, not any utter aboliſhing of any ſubſtance whole or part, conſuming it to nothing (for nature admits no ſuch corruption) but the diſſolving, plucking aſunder, and breaking, of any compound into the members, parts, and principals, whereof it was compounded and made. So God by death

breaketh and diſſolveth Man into his parts, and principials whereof he was compounded: in which breaking, duſt returneth to the earth as it was, and the ſpirit to God that gave it; And thus far is the Soul of Man ſubject to corruption, as namely to be divided and broken from the body, as the body from it, but not in any caſe to be divided or broken in the ſingle eſſence of it ſelf, for that would imply an utter aboliſhing, annihilating, and reducing it to nothing, which cannot be by any power and operation of Nature or Art. Nor Nature, nor Art, I ſay, can effect any ſuch corruption, as is to conſume any ſubſtance to nothing. But it is only God the Creator, that can, if he would, be the Uncreator, who as by his mighty word he made of nothing all that was made, ſo only he by the ſame power infinite, can, if he would, deſtroy and reduce all unto nothing again. Otherwiſe, this rule goeth current in all the way and courſe of nature and art. *Ex nihilo, nihil; ex aliquo ſemper aliquid.* As of nothing, nothing can be made, ſo of ſomething allwaies ſomething cometh to remain. The moſt conſuming element of all is fire, yet can it not conſume an hair of ones head to nothing, ſome aſhes will remain, and fume diſperſed in the Air hath a Being, though not apparent. *Moſes* deſtroying the Calf which *Aaron* had made, doth what he can to aboliſh it utterly; the form he eaſily corrupteth, but the matter though he ſtamp it to powder, caſt that powder into the River, and cauſe the idolaters to drink of it, yet can he not reduce and bring it to nothing, a Being it will have though never ſo diſperſed, confuſed and inſenſible. So when *Solomon* hath (in the 6 Verſe of the 12 Chapter of *Eccleſiaſtes*

*ſiaſtes*) deſcribed the breaking and diſſolving of Man's earthen Tabernacle; in this 7th he ſheweth the diſpoſing of the parts, and what becometh of all, and each piece, whither it goeth: namely, not any thing to nothing, but earth to earth, water to water, Air to Air, *&c.* and the ſpirit or Soul to the God and Father of ſpirits, where it ſubſiſteth and abideth a-part, till God again re unite it with the body at the generall reſurrection. And thus our opinion (which hold the propagation of the whole Man, as we do) if it be not miſconſtrued, neither contradicteth that Maxime-rule, which ſayeth, *Quicquid generatur, corrumpitur.* Nor any way oppugneth the Soul's eternity and ſpiritual nature.

¶ Their fourth Argument. If the Soul be by propagation, then either all, or a part of the Soul of the parent-begetters, is transfuſed and conveyed to the Child begotten: But neither all (for that were the death of the Parent) nor any part (for the Soul is ſuch a ſimple or ſingle ſpiritual eſſence, as cannot be divided into parts) Therefore the Soul is not at all by propagation from the Parents to the Children. ¶ 4. Argum.

*Anſw.* The propoſition of this their Syllogiſme (or rather Paralogiſme) is to be denyed as falſe. For propagation, or procreation (whether ye pleaſe to call it) is ſuch a begetting, producing, ſpreading and multiplying of the individuals of any kind, as is done without any either diviſion or transfuſion, either of all, or any eſſential, and integral part of the begetter, into the begotten: as might be plainly ſhewed, if it were convenient to ſpeak of ſuch a ſecret of nature in ſuch plain tearms, as

would be requiſite to expreſs it to the full. So *Adam* begetting Sons and Daughters, they are indeed bone of his bone, and fleſh of his fleſh, the true and real images of himſelf, yet hath he neither waſted thereby, nor weakned (except happily *per accidens*) any whit at all of his own eſſence. I mean that there hath not thereby been divided nor cut off from his Soul or Body any thing that perteined to the eſſence and integrity of either. For tell me, when *Adam* hath begotten a Son or a Daughter, what hath he loſt or diminiſhed from himſelf? an arm or a legg *&c*? You will ſay, No. No more hath he loſt or diminiſhed from himſelf any the leaſt fibra, or muſcle, part or particle, that perteined to the integrity of his perſon, whether ye reſpect the eſſence of his Soul, or of his Body. This happily to ſome may ſeem at the firſt ſight a ſtrange Paradox: but I will clear the point as well as I can. The God of nature hath taught every created nature to affect perpetuity and eternity, which becauſe of things of this kind (whereof we now ſpeak) it cannot be attained unto in the individual, it ſeeks it in the ſpecies, continued and multiplyed by propagation from one individual to another; and therefore worketh, as God by his Law of of nature (ingraven with his own finger in every creature according to its kind) hath taught and informed it, for a double end; the firſt ſubordinate to the ſecond. Namely, firſt, for the ſuſtinence of it ſelf *In individuo*, and ſecondly for the perpetuating of it ſelf *in ſpecie*, propagated from one individual to another. For the firſt end nature worketh upon the matter of aliments by many refining concoctions, extracting, aſſimilating, and finally converting

verting it into the very identity of the substance of the body in every part, as need requireth. And for the second end, nature resteth not here, but proceedeth in her operation a degree further, and by a more perfect refining begetteth and putteth apart an overplus matter more and more to be qualified and prepared *in vasibus seminariis*, to be a seed for a fruit to come. This seed (as some say) is as a Quintessence extracted by nature's refining operation from all and every part of that individual whereof it is the seed: some say otherwise. Howsoever it must not be, neither is it, any shred or piece cut or broken from the whole or part, whereby the whole or any integral part or member of the whole should be wasted or diminished; for then it were not a seed. And yet must it and doth it contein a virtual and potential faculty, or a Symbolical character of the whole nature, and therefore (speaking of Man) of the Soul as well as of the Body impressed in it, or else also it were not a seed. And as the Poetical Gods are said to have bestowed upon their creature *Pandora* each one his proper and peculiar gift, so all the natural parts and powers of Man do communicate a Symbolical vertue and faculty of them all unto the seed, which else, as was said, were not a seed; because a seed must be the *compendium* of the whole and intire nature, whereof it is a seed, and so a *principium* aptly prepared, and proportioned to produce (if God vouchsafe to second and assist it with his speciall blessing, and the concomitance of secondary causes) an individuum only of that kind, and perfect and intire of that kind. So that as in the seed of Man (supposing other causes in due time

Τὸ σπέρμα περίττωμα μεταβαλλούσης τῆς τροφῆς ἐστι. *Aristot. de generat. Anim. lib. 2. cap. 3.*

*Producitur semen ex sanguine tanquam residuo alimento ab ipsis corporis partibus quodammodo alterato cum spiritibus ab insita vitestium attracto pro generationis naturalis effectivo, & materiali principio. Horstius de corpore humano li. 1. quæs. 2.*

 and

and order to second it) there is only Man *in compendio*, and truly Man potentially; so of the seed of Man is and can be produced only Man, and an intire Man, male or female actually. So that Man male and female is the instrument of God to propagate Man, the Father and Mother one flesh to beget and bring forth a Son or a Daughter the true and intire image and character of their nature, without wasting, diminishing or weakning (*nisi per accidens*) the integrity of their persons in any part or member.

Ἄνθρωπος γὰρ ὁ ἄνθρωπον γεννᾷ. *Aristot. Physi. lib. 1. ca. 2.*

¶ *Objectio 1a.* ¶ But it seems absurd and impossible too, that the Soul's simple and perfect spiritual essence, should be produced *ex imperfectis principiis*, as namely from a meer potential Being, and faculty, unto such an actual perfection of Being as is the Soul's Ἐντελέχεια. *Answ.* Yet in respect of the body ye see and acknowledg no such absurdity, nor impossibility at all, because that is sensibly perceived to be so produced. Neither need this seem more impossible or absurd, if the Soul's eye will behold and consider it in that manner and meaning as is proportional to the Soul's nature, not alone, but informing the Body, or (as I use to speak) in the formally being of Soul and Body together, and so making one individual person. And it is the glory of God's both wildome and power as to call light out of darkness, and things that are not, unto being, so to promote imperfection unto perfection, as well in his works of daily and ordinary administrations, as of creation. * But I would know what they mean by *Imperfecta principia*? Can any *principium* (properly so called) be said to be imperfect, *quatenus principium*? In relation indeed of

* Doctor *Case* disputing at large this question, *An ex non substantia oritur substantia*, concludeth affirmatively. *Lapid. Phil. lib. 1. cap 6. & 7. quæst. 2.*

*Principii*

*Principii ad finem, ſive ad id cujus eſt principium*, that end, that period, or thing intended, may truly be ſaid to be yet imperfect, ſo long as it is but hid and wrapped up *in principiis* or the beginnings: As the Vine, for example, while it is yet but potentially in the Grape-ſtone is imperfect as a Vine; and yet is that Grape-ſtone perfect in it ſelf, as a Grape-ſtone, whoſe end is that a Vine may ſpring and grow out of it, as out of a *principio*, or an original cauſe ſubordinate unto that end. And this is the ordinary way of nature, and therefore of God the Author thereof. But let us proſecute this ſeeming abſurdity, if we can, till it appear no more. This Univerſall-All (the created world I mean, and the ſtore thereof) where was it before that time of beginning whereof *Moſes* ſpeaketh, ſaying, *In the beginning God created*, &c. Had it any Being at all before? or none at all? If we mean a Phyſical or natural Being, which is an actual exiſtence *in rerum natura*, it had none at all: *Nec uſquam erat, quod non erat omnino.* But if we mean a Metaphyſical and Supernatural Being, unto God were all things preſent, when as yet there were none of them extant; and therefore in the omnipotence of God's immutable and infallible fore-counſel and decree, all things had their real Eſſence or Being, *tarquam in primario principio*, before they had any exiſtent Being in themſelves, or in any ſecundary and ſubordinate cauſe at all. And would any ſay that this was *principium imperfectum*? Nay of all it is the moſt abſolute and allſufficient. For by the effectualneſs thereof were made of nothing all things that were made: and if we mark it, we ſhall ſee that by the wiſedome of God his Eternal and Almighty

Gen. 1. 1.

Almighty word executing his decree, all God's external works, whether of Creation or procreation and ordinary adminiſtration, proceed *ab imperfectis principiis* (unproperly ſo called.) The Creation out of nothing giveth Being to all creatures. Here the progreſs is *a nihilo ad aliquid, ſive a non ente ad ens.* And can there be *principium imperfectius quam nihil in relatione ad aliquid? vel quam non ens in relatione ad ens?* Than nothing in relation to ſomething, or then no Being in compariſon of ſome Being? yet this is the way of Creation. And touching God's work of procreation, doth it not proceed alwaies *ab ente imperfecto, ſive inchoato, ad ens perfectum & abſolutum in ſua ſpecie?* And is there not the ſame order of proceeding in the work of our re-creation, and ſpiritual regeneration? and doth not Art imitate God and Nature in this? Whence it is that obſervation hath begotten this Aphoriſm, *Nihil ſimul inceptum & perfectum.*

¶ *Objectio.* 22. ¶ But the reaſonable Soul being a ſingle eſſence, admits no degree of increaſe. *Anſw.* True it is indeed that the reaſonable Soul in the ſingle nature of it ſelf admitteth neither increaſe of eſſence or decreaſe. But how often muſt it be remembred and iterated, that the adequate ſubject of propagation (whereof we now ſpeak) is the whole and formal compound-man male or female? and that for the act of Man his procreation, there is a proper matter and mean (namely a ſeed) ordeined and put a-part for that uſe and end? the which matter and mean admitteth degrees of preparation, as well for the forming of the Body out of ſo unformed a matter, as alſo for the kindling of the Soul in that, according to the Law of Nature in this kind

by

by God impoſed. And as fire begetteth fire in fitting matter, without waſting or diminiſhing it ſelf, firſt warming the matter, then heating it in an higher and higher degree, and laſtly in a moment kindling it ſelf in it. And then is there a new fire kindled, the very image, iſſue or of-ſpring of that former fire kindling, and yet no part or portion cut or divided from it, and all this according to the Law of nature, aſſiſted by God, who impoſed ſuch a Law to fire, ſo to multiply, beget, and produce it ſelf. So likewiſe in Man the like Law of his nature is effectual, through the bleſſing of God, to procreate Man in his intire eſſence and nature. In which work the Soul of one of the Parents at leaſt, or rather, as I think, of both, doth as it were firſt warm the proper mean and matter ordeined, then heat it in an higher, and an higher degree, and then at the laſt in a moment kindle it ſelf in that, and then and not before is this the reaſonable Soul, the new and true of-ſpring of the Soul of the Parent-begetters, produced in formal Being together with the Body of the Child begotten: and yet is it neither all the Soul of either of the Parents transfuſed into the Child, nor any part or portion thereof cut or divided from it. (For what need is there of any ſuch transfuſion or diviſion or diſciſſion for the work of propagation?) And all this is done according to and by the effectualneſs of the Law of Nature aſſiſted by God who created and impoſed ſuch a Law to Man, as to his other creatures, whereby all things act and work each creature in its kind as he hath taught and commanded it.

¶ As when *Nicodemus* had heard Chriſt once and again, anſwering his queſtion and doubt concerning

¶ *Objectio.* 3a. John 3, 4, 7, 9.

cerning the myſtery of regeneration, yet remaineth ſtill doubting; and the third time asking, How can theſe things be? So will not I count it ſtrange, though all the tearms, I can deviſe, and think of, to expreſs but this ſecret of natural generation by, do not yet ſo ſatisfy and inlighten the minds of my hearers, but that many of them remain ſtill doubting and asking, How may this be? ſpeak it yet clearer, that we may conceive it better. I anſwer, That though the tongues of Men or Angels be not ſufficient to declare this ſecret in ſuch plain and clear tearms, that the capacity of Man's underſtanding may conceive how it is done, yet were it no good conſequent for me to conclude that therefore it is not, or it cannot be done, becauſe I cannot conceive, nor any eloquence can expreſs the plain reaſon how it is done. The wiſdom of God in his moſt ordinary ways (as that of the winds) is in many points incomprehenſible, and unperceivable to the ſenſe and reaſon of Man, much more undeclarable by the tongue of Man. And it were injury and diſhonour to the Almightyneſs of God to limit and bound his power within the narrow compaſs of our own ſhallow capacity, ſo as either to ſay or think, God doth or can do no more, nor otherwiſe, than as we can conceive or imagine, what, how, or why. The wits of *Job*, and *David*, and *Solomon* (men inlightned with knowledg and underſtanding above the ordinary ſort of the wiſe among men) are at a *Non plus* to conſider how wonderfully their parts & members were formed and framed in the womb, and in ſecret, yet was it done, and, as they acknowledg, in order, and therefore in wiſdom, by the knowledg of God. The equity of *Socrates* reading & cenſuring an

Job 10. 10. Pſal. 139. 13, 14, 15, 16. Eccleſ. 11. 5. Wiſd. 7. 1, 2, 3, 4.

obſcure

obſcure book of *Heraclitus* is worthy to be imitated. So much as I underſtand of it (ſaith *Socrates*) is very worthy & excellent matter, & ſo I perſuade my ſelf is the reſt alſo, which I underſtand not. Ἃ μὲν σαφῆ γενναῖα οἶμαι δ' εἶναι καὶ ἃ μὴ σαφῆ. So the ways of God are wiſdom, power, and truth in all his works; whether ſuch as whereof we underſtand ſome reaſon, or whereof we underſtand and perceive no reaſon at all. But foraſmuch as by experience we find that by the contemplation and view of things more ordinary, and expoſed to common ſenſe and reaſon, much light and furtherance may grow to gain conſent and belief concerning things that more tranſcend the reach of our reaſon: Therefore before we paſs from this queſtion touching the Souls and bodies propagation together, how it may be done without Tranſfuſion or diſciſſion, as we hold and have already ſaid, we will ſearch and ſee whether any more light may ariſe to anſwer the doubt, by tracing the way of God in this kind of working to the number of nine ſteps or degrees following, which for the moſt part are common to the beaſt as well as to Man. 1. Firſt. *Conjunctionis appetitus procreandi cauſa.* A natural deſire of the male and female to couple for the cauſe of procreation. 2. Second. A double ſeed mutually given forth or conferred male and female that ſtronger, this weaker, yet both of one kind and nature. 3. Third. A vertue and faculty in each, or both ſeeds in which is compendiouſly and potentially compriſed the intire nature of the ſpecies (as before hath been ſaid) and therefore *in ſemine humano potentialiter homo*; as *Martiall* reproving one that, like *Onan*, uſed to ſpill his ſeed

*Laert. in Socrate.*

As *Scaliger* ſaith of two fires, they are not two, but one divided; ſo ſay I of two ſeeds male and female of one kind, they are not two but one divided, and therefore aptly prepared to unite in procreation.

Gen. 38. 9.

seed upon the ground, saith thus unto him.

*Martialis Epigrammaton lib. 9. epig. 42.*

*Ipsam credo tibi naturam dicere rerum*
*Istud, quod digito, Pontice, pellis, homo est.*

Believe it assuredly, *O Pontius*, that even Nature her self doth tell thee to thy face, that this very seed of thine which thou spillest is Man. 4. Fourth. A natural proneness, inclination, and forward desire of that natural vertue and faculty, to move, proceed and grow forward towards the period; as the natural inclination of a stone is to sway and press downward towards the centre of the world, or as *Job* sayeth of the sparks, they affect to ascend upward. 5. Fift. The mutual touch of both seeds in the Seed-garden of the Mothers womb, whereby each heating, strengthning and quickening other, doth mutually incite, stir, allure, and intice forward the natural vertue and faculty of each towards the intended *Terminus* and end. 6. Sixt. The very nature of the womb or Seed-garden aptly qualifyed and furnished with parts, powers, and properties, whereby, as by fit and duely proportioned Organs and instruments, the Soul of the Mother toucheth the forenamed matter, and worketh upon it to warm, to cherish, to nourish, and so to quicken it, and kindle it self in it, inciting and promoting it more and more forward to ripeness and perfection. 7. Seventh. The Sun, the Moon, the Stars, the heavenly bodies and their motions, with a sweet and secret, yet powerful influence, do join their force with the forenamed means to quicken, strengthen, and augment the force and virtue thereof, and so serve God as instruments to promote and further this natural work, according to the known Aphorisme, *Sol & homo generant hominem.*

*hominem.* 8. Eight. God himself, the highest cause, and first mover of all causes, by his powerfull blessing assisting nature, and her whole train of secondary causes, makes them all, and every one of them, in their place and degree, effectual for every end and use he hath ordeined and assigned them for, and whereto he applyeth them according to the good pleasure of his Will. 9. Ninth and last, is the top and period of all, when by the effect of all the forementioned causes and means the work is finished, and *Natus Homo est*, A Man is born into the world, or a Woman, as it pleased God by this his ordinary way for propagation to bless the Parents with a Son or a Daughter, the natural common fruit of their bodies. And now if the Poet might probably say, *Vix caret effectu, quod voluere duo*; That that effect seldom or never faileth, which two undertake with joynt wills, and forces to accomplish. Or if the Council of *Greece* at the siege of *Troy*, had reason to think that *Ulysses* and *Diomedes* σὺν δὲ δὺ ἐρχομένω, joyned partners in commission together, were a consort sufficient to undergo the enterprising of any difficult, and noble stratagem, or exploit, for the good of the State: how much more confidently may we then say, *Non caret effectu quod voluere duo.* That that must needs be effected, as God would have it, which these two, God and Nature, with all her train of second causes, joyn forces to effect? Nature alone is feeble and faint, but in the hand of God she is very powerful and effectual. God alone is most absolute and allsufficient of himself, yet where he hath set up nature, and ordinary wayes and means, to work by, he allwaies honoureth and useth his

own

own ordinance, except it be when his wisdom is to shew the absoluteness of his power, by working some extraordinary and supernatural effect.

¶ 5. Argum. Λείπεται δὲ τὴν νοῦν μόνον θύραθεν ἐποιεῖναι καὶ θεῖον ἐν μόνον.

¶ Their fifth argument from Philosophy is the authority of *Aristotle* who in his 2d book *de generatione animalium* 3d chap. saith, that the reasonable Soul only comes into a Man's body θύραθεν, that is from abroad, or from without him, and is only divine. Therefore (say they) it is not by propagation, but by dayly creation and infusion, according to the judgment of *Aristotle*. *Answ.* This Consequent is neither sound nor sure. For first, It is the most generally received opinion, that *Aristotle* acknowledgeth no creation (though his Master *Plato* doth) but contradicteth it in his opinion of an eternal motion *&c.* How then can they gather the Souls daily creation from *Aristotle's* opinion? Secondly, Suppose he deny not the creation (which I rather think) yet the place cited maketh nothing at all for them against me; For let the whole Chapter be read and weighed, and it will be clear, that this was only *Aristotle* his meaning, namely, That the reasonable Soul is not of an Elementary nature, nor any harmony arising from a proportional mixture and temper of Elements, and humors, nor any quintessence extracted from all or any of them; but a divine and spiritual essence, of an heavenly original. All which we acknowledg, with far more certainty, from the word of God, than either *Plato*, or *Aristotle*, or any of the rest could gather by reason, or learn from any of their *Ægyptian* or *Chaldaan* Masters. For *Moses* saith expresly, that *Adam* had his Soul θύραθεν from without him, immediately from God created and inspired

inſpired into his body, or as *Moſes* ſpeaketh it, God breathed into his noſtrills or into his face the breath of life, and ſo *Adam* became a living Soul. And yet all this lets not, nor gainſayeth any whit at all, but that from that original, the Soul may well be (as we ſay it is) by propagation continued and derived to all *Adam's* poſterity, and be truly ſaid ſtill θύραθεν ἐπεισιέναι, to come unto them *extrinſecus* or from without them, according to *Ariſtotle* his meaning which we have ſhewed. Becauſe both it is not elementary, but of the ſame ſpiritual and divine heavenly nature with that original: and alſo from that original it floweth to every Son and Daughter of *Adam*. For as a river or ſtream of water, how far ſoever it may by the channel be carried from the fountain, and be divided into many branches, yet ſtill, whitherſoever it come, it may be truly ſaid to be, and come from thence where it firſt ſprang; (as the Iſraelites are ſaid to have drank ſtill of the rock that followed them in the wilderneſs, how far ſoever happily they might in that wilderneſs be diſtant from that rock, where was the ſpring head, and might dip their drink but from the river:) Or as the Sun (whom the Greek Poets do often ſtile ἑκηβόλον the far ſhooter) how far ſoever he dart and ſhoot forth his beams of light, of heating or other influence, yet ſtill are they truly ſaid to be of, and come from the Sun, though they touch us immediately from the air about us: So what degree of diſtance ſoever I be from the firſt *Adam*, yet thence may I be truly ſaid to have my Soul and Body, whence he had his; namely the one from that breathing of God into *Adam's* face the breath of life, the other

from the earth; though not in the ſame manner as he had his, becauſe he had his immediately from the hand of God by creation, I mine from my Parents by means of procreation; and thus ſtill of the reaſonable Soul it is and will be true. *Sedibus athereis Spiritus ille venit.* And that of *Cicero* likewiſe. *Animarum nulla in terris origo inveniri poteſt:* The reaſon which he rendreth confirmeth my interpretation of *Ariſtotle* before. *Nihil enim eſt in animo mixtum, atque concretum, aut quod ex terra natum, atque fictum eſſe videtur. Non igitur invenitur unquam unde ad hominem venire poſſit, niſi à Deo; Spiritualis enim natura non oritur à corporali.* Which intire ſentence of *Cicero* with the reaſons thereof will ſtand as firm and inviolable with our opinion which hold the Soul's propagation in manner as we doe, as with theirs that deny it and hold the contrary. But if *Ariſtotle* his meaning (or *Cicero's*) were otherwiſe, and as they which cite him would have it; his authority is not ſo authentick but that a man may with reaſon diſſent from him.

*Cicero Tuſc. li. 1.*

¶ *Thus far we have heard their reaſons from Philoſophy:*

*Now let us likewiſe hear their ſhew of Scripture.*

From ſhew of Scripture.

¶ Their firſt place for ſhew of Scripture (as I intend to cite them) is from that of the Apoſtle to the *Hebrews* Chap. 12. verſe 9. *We have had the Fathers of our fleſh correcting us, and we gave them revererence, ſhall we not much rather be in ſubjection to the Father of Spirits, and live?* Lo (ſay they) here God is called the Father of Spirits, and diſtinguiſhed, from and in a manner oppoſed to the Fathers of our fleſh. And why is this? but becauſe

¶ Firſt Heb. 12. 9.

becauſe he daily createth and infuſeth the Soul into every particular perſon that cometh into the world. *Anſw.* This reaſon by them rendred, why God is here called the Father of Spirits, is very uncertain, and many other more probable and ſutable to the place may be given. For firſt, by a common and familiar Hebraiſme, a Father of ſpirits may ſignify a ſpiritual Father, as Father of mercies, a merciful Father. 1 Cor. 1. 3. Secondly, though in a large ſignification of the word (Father) God may be called a Father of all his creatures, in regard of their dependence on him for their making at the firſt, and maintenance for ever; yet properly a Father ſignifyeth not a Creator, but a Begetter. And according to the ſtrict property of this ſignification, God the firſt perſon in the Trinity, is and can be the Father only, of his only ſo begotten Son, the Eternal Word, and ſecond Perſon in the Trinity. For the analogy of reſemblance and property neareſt unto this, God is alſo in a peculiar manner the Father of his elect, becauſe in that his natural Son he both hath adopted them for Sons before the foundation of the world, and alſo calling them in time, he regenerates them by his ſpirit. And in this meaning (as I take that) the Apoſtle here calleth God the Father of ſpirits, oppoſing (according to the Scriptures uſual manner) firſt ſpirit to fleſh, and fleſh to ſpirit; ſecondly, the Fathers and Authors to both; and laſtly the diſciplining effects of both kinds of Fathers: by the ſpirit, according to the uſual Scripture phraſe, underſtanding the new and ſpiritual grace of the regenerate man, and by fleſh the old corrupt nature of the unregenate man. The Authors or Fathers of our carnal and

corrupt nature, are our Fathers according to the flesh, by natural generation, whereby it cometh to pass still, that what is born but of the flesh, is but
John. 3. 6. flesh, corruption of corruption, a body of sin and
4. therefore of death. And it would advantage *Nicodemus* nothing at all towards the kingdom of heaven to enter into his Mothers womb, to be born a-new of the flesh, for still he should remain but flesh and blood which cannot inherit the
1 Cor. 15. kingdom of heaven, and still corruption which
50. doth not inherit incorruption. The Author and Father of our new regenerate and spiritual nature is God, who hath begotten us a-new with the word of truth, and by his holy spirit regenerated us to a spiritually reformed life, and so that which
John 3. 6. is born of the spirit, is spirit, and God only the Father thereof. The disciplining corrections and chastisements of these Fathers differ as much: for the Fathers of our bodies or of our flesh by their chastisements can touch but directly our bodies (and so consequently affect our Souls,) to work and conform us to their wills only for a carnal, a civil and temporary good, leaving us still nevertheless in our natural corruption dead, and to dye in our sins for ought that they can do to releive us. But the chastisements of God the Father of spirits, whether internal or external, are means of the holy Ghost to further the work of our regeneration, and to make us more and more conformable in both bodies and minds unto his will, that we may live the life of God, he in us and we in him, and therefore ought me much rather give reverence, and be in subjection to him. Lastly, God may be called the Father of spirits, as he is called the God of the

spirits

ſpirits of all fleſh; that is, who hath them in the hand and power of his own will to give, or to take them, to puniſh, or to ſpare them, to order and diſpoſe of them at his pleaſure; as is clear by that deprecation of *Moſes* and *Aaron* (*a*) *O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?* Thus we ſee, that this place of Scripture affordeth no proof at all for the Soul's daily creation, and infuſion, and the next will afford as little. (*a*) Num. 16. 22.

¶ Their ſecond ſhew of Scripture is from *Zacharie* 12. *v.* 1. *The burden of the word of the Lord for Iſrael, ſaith the Lord which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth (or faſhioneth) the ſpirit of Man within him. Behold I will make Jeruſalem a cup of trembling*, &c. Here the Lord is ſaid to form or faſhion the ſpirit of Man within him, or in the midſt of him. Therefore he daily createth, and infuſeth new Souls, *&c.* *Anſw.* Firſt, how unſutable and unbefitting are theſe phraſes? God formeth or faſhioneth the ſpirit of Man within him, or in the midſt of him, and God daily createth Man's Soul and infuſeth it into him. Secondly, It followeth not as they inferr, God formeth *&c.* Therefore God createth *&c.* For if by the ſpirit of Man, be here meant the eſſence of the Soul; yet (that being granted) God may be ſaid to form and faſhion the ſpirit of Man within him as well by procreation, as by creation; for God, we truly ſay, is the author of both effects of either kind. And as *Mercerus* ſaith that the word Forming (*a*) differeth not much in meaning from the word Creating (*b*) yet it differeth, and is not formally ¶ Second Scripture Zacharie 12. 1, 2. *Mercer. in Pagin.* (*a*) יצר (*b*) ברא

formally the ſame. So ſay I, that God's work of procreating, though it be very near, and the neareſt in affinity and likeneſs to his work of creating: yet it formally differeth and is not the ſame. Thirdly, this may as well be underſtood and expounded of the qualities and adjuncts of the Soul, as of the eſſence, that God formeth, informeth, conformeth, or reformeth, varieth, and inclineth the will, the affections and diſpoſition of Man's ſpirit within him, as he pleaſeth. So God it is that giveth to each one his ſpecial ſpirit, or difference of wit (as one calleth that) making one apt and fit for this, another for that. He inlightneth the mind of one with an underſtanding ſpirit; ſo the eyes of *Balaam* are opened to ſee many great ſecrets and Myſteries of God, he bedimmeth and bemiſteth the minds of others (yea, & it may be of the ſame perſons at another time) ſo that they grope at noon day; as the *Syrians*, who with open eyes of their body were led againſt their wills into the midſt of *Samaria* by the Prophet.

Numb. 24. 3.

(b) He hardneth the heart and ſpirit of ſome, as of *Pharaoh*, to hate and oppreſs his people; he mollifieth the ſpirit of others towards them, and moveth even their enemies that had captived them, to pity them. To one he giveth the ſpirit of wiſedom, as unto *Solomon*; to another the ſpirit of ſimpleneſs, as to *Rehoboam*. To one he giveth an excellent ſpirit of meekneſs, as to *Moſes*: to another of patience, as unto *Job*; to another an heroical ſpirit of courage and boldneſs, as unto *David*; and to others the clean contrary. Yea, and the ſpirit of the ſame perſon he oftentime formeth and reformeth, varying it diverſly both

(b) 2 Kings 6.

in

in will and affections, as it pleaſeth him: as in the examples of two *Sauls* both of *Benjamin*, and of others may be ſeen. The firſt *Saul* was the Son of *Kyſs*, the firſt anointed King of *Iſrael*, to whom God gave at the beginning of his kingdom, a good ſpirit, which *Saul* diſhonouring and prophaning, God took that from him again, and inſtead thereof ſent him an evil ſpirit, and he that unjuſtly had forſaken the Lord, is juſtly forſaken of the Lord: and he that erſt was led by an heroical good ſpirit befitting a King, is now at laſt driven with a ſpirit of Phrenſy and fury, to acts unbeſeeming for a Tyrant; Yea, as *Saul* ſometimes for a fit, raviſhed with the good motions of the ſpirit of God is among the Prophets; So at all other times, left to his own evil ſpirit, he is among the prophane. The other *Saul* (afterwards *Paul*) carried with a ſpirit of rage towards *Damaſcus* to perſecute the Church of Chriſt, is in the way incountred by Chriſt, reclaimed and reformed with a new ſpirit to preach the Goſpel of Chriſt, whom before he perſecuted. And how common and ordinary a thing is it to be ſeen how the ſpirit of Man's affections are daily varied, and hourly: Now a man is affected with a ſpirit of gladneſs, anon with a ſpirit of ſadneſs: Now with a ſpirit of boldneſs and ſtoutneſs, and anon with a ſpirit of fear and trembling: Now the ſpirit of ſteddineſs, anon the ſpirit of giddineſs, *&c.* And all theſe and the like come ordinarily in the Scripture-phraſe, under the name of Spirit. And in a word, as *Solomon* ſaith of the King *(a) The King's heart is in the hand of the Lord (flexible) as the Rivers of Water, he turneth it whitherſoever he will*; So muſt it be acknowledged, that the ſpirits

(a) Prov. 21. 1.

of all Men, their minds, their wills and affections, are in the hand of the Lord, and he formeth and faſhioneth them, varying, inclining and affecting them in the midſt of men, as himſelf will. ¶ Fourthly, if the property of the word be urged, it will make more for us that hold the Soul's propagation together with the body, than for them that hold the other opinion; for I appeal both to the knowledge of the skilful in the original tongue, and alſo to the teſtimony of every Hebrew Dictionary, whether the word of forming or faſhioning here by the Prophet uſed be not, according to the original (b) as *Buxtorfius* ſaith, *Figulorum verbum proprie*, and ſignifyeth properly as *Pagnin* ſaith, *Aliquid velut ex luto fingere.* That is ſuch a word as ſignifyeth the proper work of a Potter, who of his prepared lump of clay formeth and faſhioneth on his wheel a Veſſel or pot to what faſhion he will, and (as the Apoſtle ſpeaketh) one to honour, another to diſhonour. The ſtrict analogy of this proper ſignification well fitteth us who ſay that God, out of that original Soul created and infuſed into the firſt *Adam* by the power of his wiſedom produceth Souls by means of propagation for all *Adam's* Children, together with their Bodies, formally. And the Prophet may ſeem to allude unto the property of the word in the Metaphor of a cup, when he ſaith in the next verſe, That *God will make Jeruſalem a cup of trembling.* An earthen pot or cup is an effect of the potters skill and work. So that the word cannot ſo properly imply a Creation as a Procreation, except you would ſuch a Creation as *David* prayeth for, (c) *Create in me a clean heart O God, and renew a right ſpirit in me.*

(b) יצר

(c) Pſal. 51. 10.

¶ Their

¶ Their third ſhew of Scripture is from *Pſalm* 33. verſe 15. *He* formeth or *faſhioneth their hearts* alone or *alike*, or together as one, *he conſidereth* or diſcreetly attendeth to *their works*. ¶ This later member inlightneth the meaning of the former, namely that here is meant ſuch a forming and faſhioning of the heart, as is the inclining and diſpoſing of the will and affections, ſo as to reform them from, and conform them to ſuch works as he diſcreetly attendeth to, or conſidereth done or to be done, and therefore this place may be underſtood as the former. Secondly, he ſaith not, that God formeth ſpirits and Souls, but their hearts (a) which confirmeth the former interpretation, and overthroweth all ſtrength of reaſon that ſhould from hence come to ſtrengthen the opinion of the Souls daily Creation. For though the heart be ſometime taken for the Soul (whether becauſe it is one of the Soul's principal organs for life to the Body, or becauſe it is, as ſome ſay, the ſeat of the affections, or as others better ſay, the ſhop where they work and move) Yet that is never but when there is ſome circumſtance inforcing it ſo to be taken; which here is none. Thirdly, theſe words, God formeth their hearts together as one, may well mean that God uniteth Nations in ſome form of concord and peace among themſelves (when in his wiſedom he ſeeth it convenient) for ſome civil order and common good. And the words of the Text I think may well afford to be thus rendred. He formeth the union or uniting of their hearts *&c.* So that though the Nations combine themſelves and conſpire againſt the Kingdom of Chriſt, he tolerates it for the time, and diſpoſeth all to his purpoſe

¶ Third Scripture Pſal. 33. 15.

(a) לבם.

purpoſe, or whether they joyn hearts and hands for the Kingdom of Chriſt, God is the author thereof. And moreover here may ſeem to be, if not expreſly ſaid, yet cloſely intimated, that God in his general adminiſtration, allwaies reſpected the diſperſed Nations of the Gentiles to gather them in the laſt Age of the world to be one people, and houſhold of Faith with the Jews. In the mean while that he diſpoſeth and compoſeth the hearts of the Nations to ſuch a conformity and civil formality, as may be to hold and contein the world in ſome temper and order, that it diſſolve not till the day of Reformation of hearts come. And therefore he ſaith by his Prophet, I make peace, I create evil, or war, combining the hearts of Nations in league and confederacy as for peace between the confederates, ſo to wage war one againſt other. God it is that (as one tranſlation readeth it) maketh men to be of one mind in an houſe together. And God it is that perſuades the hearts of brethren to keep that good and comely conformity of dwelling together in unity, which the Prophet ſo highly commends. Howſoever this place of the *Pſalm* may be diverſly expounded; yet nothing can hence be gathered, to confirm the opinion of the daily Creation of Souls.

¶ Fourth Scripture Jerem. 38. 16.

¶ Their fourth ſhew of Scripture is from *Jeremy* cap. 38. verſe 16. *The King ſware ſecretly unto Jeremiah ſaying: as the Lord liveth that made us this Soul, I will not put thee to death.* ¶ *This Soul*, that is, each of us his own proper Soul, as namely this mine for me, and that thine for thee, ſo that according to the full meaning it may thus be read. *As the Lord liveth that made us*

*theſe*

*theſe our Souls*, &c. Here God is called the maker of Souls, therefore he daily createth Souls. *Anſw.* It followeth not; for, God, we ſay, ſtill may make us our Souls as well by procreation, as by Creation. Secondly, by Souls here is meant our whole ſelves and perſons, and it is all one in effect, with that in the *Pſalm.* (*a*) *It is God that hath made us and not we our ſelves.* For ſo Soul in the Scripture is often taken to ſignify the whole perſon of Man or Woman. As (*b*) *all the Souls that came with* Jacob *into* Egypt, *which came out of his loynes, beſides* Jacob's *Sons Wives, all theſe Souls were* 66. But *all the Souls of the houſe of* Jacob *that came into* Egypt *were threeſcore and ten Souls.* So *Adam*, by God's breathing into his face the breath of life, is made a living Soul, that is, a perſon indued with an immortal Soul, which whether it be by immediate Creation made as for *Adam*, or by procreation, as we ſay it is made and given to all *Adam's* Children and poſterity: yet ſtill it will be true, *The Lord liveth that made us theſe Souls. It is he that made us and not we our ſelves; In him we live, and move, and have our being.*

(*a*) Pſal. 100. 3.

(*b*) Gen. 46. 26, 27.

¶ Their fifth ſhew of Scripture is from *Eccleſiaſtes.* chap. 12. 7. *And* (before) *this duſt return to that earth as it was, and this ſpirit return to that God that gave it.* Lo here, ſay they, God is expreſly ſaid to give the Soul. Therefore the Soul is not by propagation together with the Body, but by God's immediate creating and infuſing it into the body of every Child that is to be born into the world. *Anſw.* Why ſhould we grant and not rather deny this conſequence? What is there here to inforce

¶ Fifth Scripture.

inforce us to take it for currant? for to give the Soul is not neceſſarily to create and infuſe the Soul, which may be, and as we ſay is, given alſo by propagation. Secondly, ſuppoſe *Solomon* mean here (as I will not now deny but he doth) ſuch a ſpecial kind of giving as is by immediate Creation, and infuſion; yet it followeth not, God gave it ſo once, therefore he giveth it ſo ſtill; God gave it ſo to *Adam* our common Father, therefore he giveth it ſo to all his Progeny. Nay, the plain Analogy of both the members of this ſentence paralleled and laid proportionally together, will very pregnantly prove the contrary to their opinion, and conclude for us. Namely, That as God once gave *Adam* his body immediately formed from the earth, and ever after he giveth to every one of *Adam's* poſterity their body by propagation from their Parents; ſo likewiſe the Soul, to him God gave it by immediate Creation and infuſion; to the reſt by propagation: for it is moſt manifeſtly clear and apparent, that *Solomon* in this place hath relation to the firſt Creation, and conſtitution of the firſt *Adam*; not to the natural and ordinary birth and generation of any of *Adam's* poſterity. And as touching the body, it is evident even to our very ſenſes, that Man that is born of a Woman, receiveth not his body and elementary part immediately given him from the earth, but from the loyns of his Parents; and ſo by propagation from *Adam* (for whom only it was formed immediately from the duſt of the earth) ſo therefore the like muſt or at leaſt may be holden concerning the Soul (as that which more pregnantly will be gathered from this Text than the contrary.) Namely, That Man which

is born of a Woman receiveth his Soul not immediately created and infuſed into his Body from the immediate hand of God, but from his Parents (the ordinary inſtruments and means of God's appointment for that effect) and ſo by ordinary propagation from *Adam*, who only received his Soul by that extraordinary way created and infuſed from the immediate hand of the Creator. According as it is ſaid in regard firſt of the body, God formed *Adam* of the duſt of the earth, and then of the Soul, God breathed into his noſtrills the breath of life, and ſo *Adam* became a living Soul: And I would gladly hear him that could ſhew me, where in all the book of God the like is ſaid, or meant, concerning (I ſay not the Body) but the Soul of any one of *Adam's* ſeed: Therefore I conclude, that as the Bodies of all the Sons and Daughters of *Adam* are not given them immediately from the earth, but by means of propagation from *Adam*, ſo neither is the Soul given them created and infuſed from the immediate hand of God, but by ordinary means of propagation from *Adam*, together with the body; or if otherwiſe, a reaſon muſt be ſhewn, why the propagation holdeth not as well for the one as it is clear and evident for the other. Gen. 2. 7.

¶ Their ſixt ſhew is from the example of *Eve* the firſt Woman, whom God by an extraordinary kind of working built and made of a Rib taken out of the ſide of *Adam*. From this example they reaſon thus in effect, As *Eve* had her Soul given her, ſo have the progeny of *Adam* and *Eve* their Souls; but ſhe had hers not kindled and produced from *Adam's* Soul, but immediately infuſed from God. Therefore neither have we that are of the of-ſpring ¶ Sixt Scripture. Gen. 2. 21, 22.

of-ſpring of *Adam* and *Eve*, our Souls by propagation from our Parents, but *&c. Anſw.* Needs muſt that concluſion halt right down, whoſe legs are both lame; nay, needs muſt that concluſion fall to the ground whoſe legs are both broken. To the propoſition I ſay, That a ſingular and extraordinary example (ſuch as this of forming the firſt Man and Woman is) muſt not be made a general rule. And why do they not with as good a conſequence conclude, that all the Children of *Adam* are made directly of a Rib, taken out of his ſide, at leaſt, that every Woman or Wife is made of a Rib of her Husbands ſide, as *Eve* was? To the Aſſumption, I ſay, that *Adhuc ſub judice lis eſt.* It is a queſtion not as yet fully agreed upon, whether *Eve* had her Soul from the immediate breathing of God as the Man *Adam* had his, or whether God forming her a Body of that Rib taken from *Adam's* ſide, did withall likewiſe kindle her Soul from his; which to me ſeems moſt probable and likely. They think to prove the contrary for themſelves, by that which *Adam* ſaid of her, when God brought her and preſented her unto him. *This is now bone of my bones and fleſh of my fleſh*, becauſe he ſaid not alſo ſpirit of my ſpirit, or Soul of my Soul. But this is no ſufficient proof for them. For firſt touching the general and common uſe of the whole ſentence, it is grown into a familiar and proverbial form of ſpeaking, to note an identity of nature, or the nearneſs of blood, and affinity that is between perſons. As firſt between Husband and Wife: Secondly, between Parents and Children: Thirdly, between Brethren and Siſters: And laſtly, more at large, between ſuch as are of the ſame lineage, tribe, family

Gen. 2. 23.

family or kindred. Secondly, in this place precisely it is a Synecdoche usual in all languages, by a part to mean the whole, or contrarywise. So *Adam* here by naming only so much as was more sensible and apparent, meaneth withall, and so would have conceived, the rest, that was essential to the Womans person, though it were not expresly named. And so it is as if he should have said, This is another my self, or this is my second self, now made extraordinarily, and taken out of my self, substance of my substance, as namely bone of my bone, and flesh of my flesh, yea (and to speak to the full) also spirit of my spirit; But what needed spirit be named, seeing that Man's flesh and bone formally is not without the spirit of Man? and there are three reasons that seem to confirm that which I say, first the demonstrative particle (this) which being equal to the person of the Woman demonstrated by it, must needs intimate, by that which followeth in the predicate, that she was intirely substance of *Adam* the Man his substance. Second, because *Moses* expresly saith that God built the Woman of the Rib which he took from out the side of Man. The Woman an intire person intirely built of the substance taken out of Man, and without her reasonable Soul she were not a Woman. Third, because *Adam*, who before had given fitting names to other living creatures now giveth also a fitting name to his Wife, saying, she shall be called Woman (*Ischah*) and rendreth a reason why she shall be so called; Because she was taken out of Man (*Isch.*) So then if (*Isch*) be a name that noteth the full and intire person of the Male-Man, Then is *Ischah* likewise a name well

זאת
Gen. 2. 21, 23. 22.

* אישה for it would be written at large from this word איש But for distinction and to prevent mistaking of this word for another or another for this it useth to be thus written אשה

well fitting to note the full and intire perſon of the Female-Man, who becauſe ſhe was taken out of him, and had her intire nature from his, therefore ſhe beareth alſo his intire name in her name, which for this reaſon was given her, only with the addition of a letter to his name in hers, to note only the difference of ſex in her nature diſtinguiſhed ſo from his.

¶ Seventh Scripture. Chriſt.

¶ Their ſeventh ſhew is from the example of Chriſt. And here they threaten a kindneſs on us. For they ſay we muſt not, and we will not deny but that Chriſt had his Soul from the immediate hand of God created and inſpired; and that he took it not from the Virgin *Mary*, as he did his body and elementary part, *Anſwer*, If we ſhould grant them thus much, what would it advantage them in their cauſe? For the birth and conception of Chriſt being by a ſingular and ſupernatural work of God, ſuch a ſingular and extraordinary example affordeth nothing towards a general law and rule for an ordinary act or effect. But what neceſſity, why we muſt yeild that, which they ſay we will not, we muſt not, deny them? Leſt otherwiſe, forſooth we ſhould grant (and in effect ſay) him to have been tainted with original ſin, if we ſay that he took his humane Soul from the Virgin as well as he did his Body. *Anſwer. Parcius iſta viris tamen objcienda memento, Novimus & qui te.* Terrify us not with that fear, which your ſelvs have no leſs need to fear than we: For I ſay there is no more fear of ſuch an evill conſequent to follow of our opinion, that affirm Chirſt to have taken his humane ſpirit from the Virgin, than of theirs that deny it. For is not this

this their opinion? Either that the body polluted with ſin is ſufficient to taint the Soul that comes into it? Or that the decree of God is juſt, that all Souls that ſhould be given to any child of *Adam*, any I mean that is lineally deſcended from him, (as alſo Chriſt is) ſhould be ſubject to the law of original ſin through *Adam*'s fall? Or will they ſay that the Virgins body was not tainted with ſin, but her Soul only, becauſe they more fear leſt Chriſt ſhould be tainted with original ſin, by taking his Soul from her, than by taking his body? No. But they can put away all danger from themſelves with this Antidote; namely, becauſe Chriſt (though he be lineally deſcended from *Adam* according to the fleſh) yet is he not a meer natural Son of *Adam*, nor his conception and birth according to the ordinary way of nature, but by the extraordinary power and working of God, and therefore he is exempted from the common law touching original ſin. *Salva res eſt.* For if this Antidote be of vertue ſufficient to preſerve their opinion from that evil conſequence of imputing ſin unto Chriſt, which they threaten upon us, we are in good hope it will be as effectual for us, who indeed do ſay, as we believe, that Chriſt took his whole and intire humane nature from the Virgin his true Mother according to the fleſh, and therefore his Soul as well as his body: and yet that he was not touched nor tainted with any ſin at all. He took (I ſay) his whole humane nature from the ſubſtance of the Virgin. Elſe how is ſhe his Mother according to the fleſh, and he the true ſeed of the Woman? He was not yet at all tainted with ſin (in which property only he differed from

his brethren) becauſe by the vertue of his holy Spirit, he perfectly purified and ſanctified that ſubſtance of the Virgin which from her he aſſumed into his own perſon; by one and the ſame act of the Holy Ghoſt, I ſay, he both ſanctified it in aſſuming it, and aſſumed it in ſanctifying it, that he might truly be conceived and born of her, that holy thing that ſhould be called *the Son of God*. And therefore that which was ſo preciſely ſaid to the Virgin *Mary* a little before, or at her conception,

Luk. 1. 35. (*the Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee.*) was ſaid unto her not only to anſwer her queſtion and doubt, how it might be that ſhe a Virgin ſhould conceive and bear a Son without knowing of Man, but alſo to prevent a doubt and queſtion of no leſs importance: Namely, how that holy thing that ſhould be called the Son of God, might be conceived and born altogether without ſin, of her that was a ſinner as well as other Women, though not ſo much a ſinner? The anſwer to both doubts and queſtions is this:

* The *Athanaſian Creed* is clear for this point, that Chriſt took his Soul as well as his Body from the Virgin *Mary*. For it telleth us firſt, that *it is neceſſary to ſalvation to believe rightly the incarnation of our Lord Jeſus Chriſt*. And then it ſheweth what is the true faith touching this point, Namely, *to believe that Jeſus Chriſt is perfect God and perfect Man. Perfect God of the ſubſtance of his Father begotten before the worlds, and perfect Man of the ſubſtance of his Mother born in the world*. And laſtly, it defineth a perfect Man to conſiſt of a reaſonable Soul and humane fleſh. And ſo it: ſtiffneth Chriſt to be *perfect Man of the ſubſtance of his Mother, and that it is neceſſary to ſalvation for every one ſo to believe*. Θεὸς ἐκ τῆς οὐσίας τοῦ πατρὸς πρὸ αἰώνων γεννηθείς, καὶ ἄνθρωπος ἐκ τῆς οὐσίας τῆς μητρὸς ἐν τῷ αἰῶνι τετεχθείς. τέλειος θεὸς, καὶ τέλειος ἄνθρωπος ἐκ ψυχῆς λογικῆς καὶ ἀνθρωπίνης σαρκὸς ὑφεστάμενος. *Athanaſ. Symb.*

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The power of the moſt high God is All-ſufficient to effect all this, through the effectual working of the Holy Ghoſt, in an extraordinary manner. That Holy Ghoſt ſhall come upon thee, and that power of the higheſt ſhall overſhadow thee, therefore alſo that holy thing that ſhall be born of thee, ſhall be called *the Son of God*. And as to believe the reſurrection of Chriſt, and his glorification in his own perſon, is for the aſſurance of our faith, that we ſhall likewiſe in our perſons be raiſed by his power from death to life and glory with him: ſo to believe that Chriſt aſſuming his whole humane nature from ours in the Virgin did ſanctify it in aſſuming it, in his own perſon, and finally glorify it, is likewiſe for the aſſurance of our faith, that as already the firſt fruits of our intire nature is ſanctified in Chriſt's perſon and glorified: ſo likewiſe ſhall the whole lump be in our perſons (as many as believe) by vertue of the ſame his holy Spirit. And alſo that as he calleth us, and calling aſſumeth and gathereth us unto and into his Myſtical body, which is his Church, to be made and become true members thereof, ſo in the very act of his thus aſſuming us, he alſo ſanctifieth us, and will ſtill more and more till he finally make us perfect, and glorify us with the whole body of his Church, for whoſe ſake he ſaith, *he hath ſanctified and glorified himſelf*. And wo unto us and to our Souls, if Chriſt did not take his human Spirit and Soul from our nature in the Virgin as well as his body. For then it would come to paſs according as *Nazianzene* ſaith: that τὸ ἀπρόσληπτον ἀθεράπευτον, whatſoever of our Nature Chriſt hath not aſſumed into his perſon from our nature, that he hath not healed, that he hath not

cured, that he hath not sanctified for us, and therefore that he will not glotify in us.

¶ ¶ Thus far it may appear that our opinion who hold the propagation of the whole Man (and therefore of the Soul as well as of the body) driveth neither against Scripture nor Philosophy, for any thing that hath yet been heard. It remaineth to shew how their opinion, who deny the propagation of the Soul with the body is against both.

1. ¶ To deny the Soul's propagation with the Body is first against this rule and principle of nature. *That every like begetteth the like to it self in nature and kind.* Therefore as a Lyon begetts and generates a Lyon; an Horse, an Horse; an Eagle, an Eagle, and each other kind according to kind; so likewise except Man beget Man in the full nature of Man in his kind, the rule faileth in the most noble kind, where it would in reason be most expected it should hold.

*Vide Augustinum Epist. 28.*

2. ¶ Secondly, it is against this, That *Sol & Homo generant Hominem. The Sun and Man do generate Man*, which is not done except the reasonable Soul be in the effect of that generating as well as the body. For as *Aristotle* saith of the eye, that *without the formal power and faculty of seeing, it is not an eye, but in name only*: so think and say of Man, that that is not a Man (but in name only) which is without the reasonable Soul animating the Body, and so making up the formal Being of Man. And it hath been a commonly approved Maxime in Schools, that *anima rationalis est forma hominis, Differentia specifica & constitutiva hominis. The reasonable Soul is the form of man, that makes him that which he is in his kind, and distinguisheth him from every thing of another kind.* ¶ Thirdly,

Ἄνθρωπος γὰρ ἄνθρωπον γεννᾷ καὶ ἥλιος. *Phys. li. 2. cap. 2.* Πλὴν ὁ μονύμως.

¶ Thirdly, it is againſt this, That no accident privative or poſitive can be without a ſubject, or ſubſtance to ſuſtain it, for *Accidentis eſſe eſt ineſſe. The very Nature and Eſſence of an Accident is to be ſeated in ſome ſubject or ſubſtance.* And therefore granting the propagation of original ſin from *Adam*, and ſo conſequently from Parents to the Children, they muſt of neceſſity grant the propagation alſo of the proper ſubject of ſin, or elſe be abſurd to deny it. Now the ſubject of ſin both original and actual is properly and primarily in order of nature, the Soul, though indeed the adequate ſubject of ſin is the whole Man. Therefore, as I ſaid, granting the propagation of the adjunct or accident, which is ſin with the Appendices, how abſurd it is not to grant withall the propagation of the adequate ſubject of ſin, which is Man in the formal Being of his Soul and Body together. 3.

¶ Fourthly, it is againſt this approved Aphoriſm, That *God and Nature do nothing in vain*: But in vain ſhould God and Nature have impoſed on Man, as Man, this natural law to multiply by propagation his kind, except withall God and Nature have given to Man a vertue and power to fulfill that law formally according to the true meaning, and to the full & final extent of that Law ſo ſpoken to Man, as Man; and not according to the extent only as it was ſpoken to the inferior creature of any kind, and no further as for example: If Man, as Man, having received a natural Law to multiply and increaſe as Man, ſhould yet beget and generate but a Body or ſubſtance without life both of ſenſe, & vegetation, he had fulfilled in this but the law of the ſtone or ſome Mineral *&c.* For theſe are ingendred 4.

according to the law and nature of the earth where they grow. Or ſuppoſe he beget a body indued with life vegetative only, he hath yet fulfilled but the natural law of the plant: for every Tree, Herb, and graſs that ſeedeth ſeed, is by the natural law created in the plant, taught and informed to do as much. But ſuppoſe yet further, that Man procreate a body indued with life and ſenſe both, he hath yet fulfilled but the law of the beaſt for this kind of effect. For what beaſt of the field what bird of the air, and what fiſh of the Sea, having received the like law, doth not perform as much? Therefore that Man may be as happy in his kind, as the inferior creatures in their kind, by fulfilling and attaining to the end of this law as it concerneth him in his kind, it muſt needs be granted, that Man begetteth Man in the intire nature of Man, ſo as that Man begotten be the natural and proper effect of Man begetting according to that law of God and nature ſpoken to Man, and injoyned him to that end. Elſe in vain was it ſaid unto Man *Be fruitfull, and multiply, &c.* But theſe kinds of Commandments cannot be vain nor fruſtrate of their end, becauſe they are not the ſpeaking only of a thing to be done, and of a form to do it, but the creating alſo of a natural power (in the kind to which they are ſpoken) to perform what is bidden, through the aſſiſtance of the bidder, which in bidding he promiſeth; as we ſhall ſee in fit place hereafter.

¶ Scripture.

¶ Now againſt the light of holy Scripture touching God's law both of Nature and Grace, is alſo this opinion of the Soul's daily creation and infuſion: for declaration whereof I thus proceed by way of preface preparative to that which afterwards

wards I would inferr touching the queſtion in hand.

¶ The Actions of God in relation to his Creatures and the law of Nature in his kingdom of Nature, are by the Holy Ghoſt formally diſtinguiſhed into theſe two ſorts. Firſt, his powerful ſix dayes working, which cometh all under the general title and tearm of the Creation, and was all perfectly finiſhed in the ſpace of ſix daies. Second, his effectual Seventh or Sabbath daies reſting. Reſting, I ſay in relation of his Six daies formal working; yet effectual, becauſe never idle, but alwaies acting and working his Sabbath daies proper work. Under which cometh all that formal manner of God's working, commonly called his *Adminiſtration*, which ſhall not ceaſe for ever, yet ſhall be varied according to the difference of time, both that which God hath ſet for his Kingdom of Grace, and that he hath appointed for his Kingdom of Glory. The Creation is that powerful work of God whereby himſelf of Eternal Being giveth out of nothing, beginning and Being to all that he would make to ſet up a kingdom of Nature under his hand. And here that rule *Ex nihilo nihil fit* can challenge no place, becauſe the Creator is JEHOVAH ELOHIM, who only but ſpeaks and it is done, commands and it ſtands faſt. In theſe Six daies work of the Creation, I note (ſo much as ſufficeth to my purpoſe) three degrees of God's working. The firſt bringeth and giveth into Being a general ſumm or maſs of matter as the *Matricem* of all things, that the next degree ſhould bring to a more diſtinct number, faſhion, and order. This is it which *Moſes* declareth when he ſaith. *In the beginning God created the heaven and the* *Prolegomena.*

Gen. 1. 1, 2. *earth, and the earth was without form, and void, and darkneſs was upon the face of the deep, and the Spirit of God moved upon the face of the Waters.* The ſecond degree is that which leaveth not the Creature a *Chaos* in form, but bringeth it into a moſt comely and beautiful form, faſhion, and order, furniſhed in ſuch full number, weight and meaſure of all diſtinct parts, and kinds, in place and order, ſo as nothing was more or leſs, or out of rank and order, but as it pleaſed God to make and ſet all and each part and member, ſo it was. And this work God beginneth with the Creation of Light, and ſo proſecutes the reſt, as *Moſes* deſcribes it. The third createth a Law to and in the creature, by which God's Kingdom of Nature ſhould in every point be governed under his hand. This Law is a natural vertue and power that God hath created in all and every creature to be, to move, and to work, each thing after its kind, as God hath taught and inabled it; and here in the kingdom of nature, that rule taketh place, *Ex nihilo nihil fit.* And this Natural Law is in every kind of creature to be conſidered either more generally, equal to the form for many effects, or more ſpecially or particularly rather, flowing from the form for ſome ſpecial effect. Such is the Law of Propagation in each kind of creature, that God would have ſo to continue and multiply; *And* as they, *as many as but touched the hem of Chriſt his garment were made perfectly whole of their diſeaſes*, by a reaſon of a double touch unto Chriſt, the one Corporal by means of the Hem, the other Spiritual by means of Faith: ſo every creature is inabled to ſhew the effect of its natural Law as God hath informed it,

Matth. 14. 36.

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by reaſon of a double touch of God unto the creature, the one of his powerful authority commanding it to be ſo, the other of his truth, who in commanding promiſeth his powerful bleſſing and aſſiſtance, that it might be ſo in every thing as he commanded; and therefore alwaies it followeth, *It was ſo.* And as the period of every particular daies work for the moſt part is concluded with God's approbation and ratification, *Behold it was good*, ſo at the end and finiſhing of all, we have his general approbation, and ratification of all. *God beheld* (or ſaw) *every thing that he made, and behold it was very good.* And ſo the ſix daies works are ended, fully and perfectly as God intended: Now followeth a little alſo to be ſaid of God's ſeventh, and Sabbath-daies effectual Reſt, which *Moſes* deſcribeth the inſtitution of thus. Gen 1-4 Gen 1-4 10

¶ *And on the ſeventh day God ended his work which he had made, and he reſted on the ſeventh day from all his work which he had made: And God bleſſed the ſeventh day and ſanctified it, becauſe that in it he had reſted from all his work which he had created.* This Reſt of God is not an abſolute Reſt from doing any thing at all, for ſuch a Reſt contradicts the nature of God, but it is a reſpective Reſt, and ceaſing to do any work of any kind of thoſe his ſix daies works, in which the heavens and the earth and all the hoſt of them were fully furniſhed and finiſhed: and a Law given and ratified for their continual being and moving under his hand for ever till the great Sabbath for all creatures come. For God hath ſeparated, bleſſed and ſanctified a Sabbath, to himſelf, I ſay, a perpetual Sabbath, which he will not violate nor prophane Gods reſt or Sabbath Gen. 2. 2, 3.

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as he is true. To Man a Sabbath every ſeventh day returning, in remembrance both of God's ſix daies working, and eternal reſting from the ſeventh day begun, and alſo in expectation of an eternal Reſt, whereinto they ſhall enter when they have finiſhed their work, as God had his and entred into his Reſt; not to be idle, but to doe only an holy Sabbath daies holy work, which holy work in ſum is this. Firſt, to govern the created world and kingdome of Nature according to the enacted laws thereof, and ſo ſtill aſſiſting it in all and every part, to ſee to, and cauſe the laws thereof to be duly and effectually executed. Secondly, it is to erect and ſet up in the kingdom of Nature a kingdom of Grace. And thirdly, by the means of the Laws of both duly adminiſtred to promote both finally to a ſtate of glory. So that God is not idle on his Sabbath day, that hath ſo much ſacred and holy work to do, about the doing whereof it is that Chriſt ſaid once, My *Father worketh as yet and I work*. Theſe things thus premiſed I come now to apply them to my purpoſe.

Joh. 5.17.

The application and First Argument.

¶ From this preciſe diſtinction and ſeparation which God himſelf hath made between his ſix working daies, with their diſtinct and proper works, and his Sabbath day with the proper working thereof, may be drawn a ſtrong and in force a demonſtrative Argument againſt them that hold the daily Creation and Infuſion of the Soul; which being in nature and kind of God's working daies works, it muſt not at any hand be admitted, nor imagined to be ordinarily done on his Sabbath day. And therefore as they are unjuſt, that ſeparate and put aſunder what God hath joyned: ſo they are no

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leſs wicked and impious that by holding the Soul's daily and hourly creation, confound what God hath really and expreſly diſtinguiſhed, and ſeparated aſunder. For thereby they attribute folly unto God. Firſt by intimating him to have been improvident for not preparing all in a readineſs before hand in the ſix daies for the perfect keeping and celebrating of that ſabbath daies Reſt, which he meant to begin on the ſeventh day, and to keep thence forward for ever. Secondly, by making God to tranſgreſs the Law he had ſet to himſelf, and to prophane his Sabbath by ordinary doing upon it a work of creation, which is appropriate to the ſix daies kind of works. Thirdly, by making God by his act to contradict his Word. Becauſe, when he had ſaid, all was done and finiſhed, that belonged to the conſtitution of nature, all approved and ratified with a bleſſing, and that then and therefore he reſted from all that he had done, and finiſhed, yet by a daily new creation of Souls he ſhould unſay all that again, and ſay the contrary; namely, that all in that kind is not as yet done, neither that God is as yet entred into his Reſt from doing any work of that ſort, as he did on the ſix daies, his working daies, aptly ſo to be called in relation to his Sabbath day. Which impiety of opinion, if it be ſtrictly examined, How much will it come ſhort of blaſphemy? Therefore I conclude, that ſince God entred into his Reſt, he never returneth to do any kind of thoſe works which he ſaith were finiſhed in the ſix daies, and from which he likewiſe ſaith, that he reſted the ſeventh day. All is granted by them, the daily creation of the Soul only excepted. But I ſay, that one exception is enough to contradict the

Spirit

Spirit of Truth, that ſpeaketh generally without exception. No, ſay they, for as one Swallow maketh not Summer, ſo one only inſtance againſt a general propoſition deſtroies not the generality thereof. I anſwer, yea, it doth, if it were not either expreſſly, or pregnantly by circumſtance excepted by the propoſer. And as one Swallow, though ſhe make not Summer, yet is a Swallow: ſo but one particular inſtance of exception againſt a general poſition, though it overthrow not the whole matter, yet it detracteth from it ſo much, as bewraies that it is not generally and abſolutely true, and it argueth withall him that ſo propoſed it in general form, to have been either ignorant for ſo much as he foreſaw not what ſhould have been excepted, or deceiful if he ſaw it and ſhewed it not. But if ſuch an exception (as the Soul's daily creation) had been true and needfull for us to know, and to make, God was both wiſe enough to have foreſeen it, and ſincerely gracious enough to have told us of it, which he hath not done from the beginning of his Book to the end. Nay, God ſeemeth purpoſely to have prevented and foreſtalled, that ſuch a conceit might not come into our minds, if we would give attentive heed unto his Word, when thus he concludeth his ſix daies works. Gen. 1. 31. *God ſaw every thing that he had made and behold it was very good.* That is, God ſaw firſt that all in general and every thing in ſpecial kind was Finiſhed, that he had purpoſed to make for the fullneſs of the creature: Secondly, that all in every point was well and formally done according to his will, and therefore very good; firſt, in the reall truth and purity of nature; ſecondly, in comely beauty

beauty and proportionableneſs of the whole with the parts, and of the parts with the whole, and each with other and it ſelf; thirdly, in profitableneſs for uſe; and laſtly, in perfection of all; ſo that nothing was more, nothing leſs, nothing otherwiſe, than as God the abſolute good would have it. And this the next words following doe cleerly expound it. *Thus the heavens and the earth were finiſhed* (This is the general All) *and all the hoſt of them* (This is the ſpecial and particular formal All.) And then it followeth, that *on the ſeventh day God* (having in the ſix daies *finiſhed his work which he had* (as he would) *made*) *reſted from all his work* which according to his decree and purpoſe *he had made* and finiſhed. Now it is certain, that the original Soul was created and given and the law for propagation of mankind inſtituted the ſixt day, before the ſeventh begun: and therefore no iteration of any more Souls creating and infuſing after the ſeventh day begun, but propagation only according to the Law to that end given. Gen. 2. 1, 2.

¶ The ſecond Argument for the Souls propagation together with the Body is drawn from the Law of Propagation. The Law which God by his creating voice or word ſpeaketh to the whole Man, not only bindeth the whole Man, to obey God in ſhewing the effect of that Law, but alſo inableth him through his promiſed bleſſing and aſſiſtance to perform no leſs than that Law injoins him unto. But the Law for Propagation was inſtituted and given to the whole Man by Gods creating voice: *Ergo &c.* The Propoſition hath two branches, and is proved to be ſound in both. First, that as it is given to the whole Man, ſo it bindeth the whole Man ¶ Second Argument.

Man to obedience, else to what end is it given for a law? else where is the absolute power and authority of God become? Every earthly Prince intendeth by his law given, to bind his subject unto his will, how much more doth God do it? Secondly, through the blessing of God's promised assistance it inableth the creature to perform what God commandeth. For in these kind of commandments God by commanding not only sheweth what he would have done, but also putteth forth his power, and giveth a vertue to the creature to fulfill what he willeth. So that here it alwaies is as the Prophet witnesseth, *God spake and it was done*, he *commanded and it stood fast*, as may be noted in the whole history of the creation, in every particular part of that work. *God said let there be light*, and *there was light*; *Let there be a Firmament, and God made a firmament. Let the waters be gathered into one place, and it was so. Let the earth bring forth*, and *let the waters bring forth* &c. And still the event is, *It was so.*

¶ The Assumption is likewise true, namely, that the law for propagation of Man was spoken, and so injoined to the whole Man, when God had perfectly made him to his own image and likeness, and distinguished into Male and Female had fitted and furnished him with his convenient helper, that both together might be one flesh for the full ability and sufficiency to accomplish this work, as is evident by the Text (a) *God created Man in his own Image, in the image of God created he him, male and female created he them. And God blessed them* (so created male and female in the image of God) *and said unto them*, (thus prepared in distinction

(a) Gen. 1. 27, 28.

of

of ſex fit for ſuch a work) *Be fruitfull, and multiply and replenish the earth.* With what? but with Men and Women of their own kind. Therefore I conclude, that the whole Man Male and Female coupled in one fleſh, is by God inſtituted to be an ordinary inſtrument in and under his own hand, by means of procreation, to multiply and increaſe Man in full kind and nature upon the face of the earth; and that therefore ſo it is, even as God hath willed. If not, where is the intire obedience of the creature that ſhould anſwer to the full extent of the law of the Creator? God ſaith to all the Man, *be fruitfull, multiply and increaſe*: How is it then, that but a part only, and that but the inferiour part too, obeyeth? What is become alſo of the power and vertue of God's word, which according to the formal kind of theſe laws is thus, *God ſpake and it was done, he commanded and it ſtood firm*, which if it cannot be denyed in other points, why doth it fail in this? If any would ſay, that God when he gave this law unto Man, meant to require no more from Man but the propagation of the body only, and himſelf alwaies to ſupply the Soul by creation; I anſwer, Firſt, *who hath known this mind of the Lord, ſince he hath not revealed it?* Secondly, it were to impute vanity unto God, either in this that he ſhould make a law too narrow, or too large (which vanity Man is naturally ſubject unto, but God never) or elſe in this, that he ſhould equivocate, ſpeaking a form of words that carry an expreſs plain meaning, and reſerve a ſecret interpretation to himſelf, which cannot from the form of the words be gathered nor conceived. And ſeeing the law for propagation is formally in tearms

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the ſame given to Man, as to the other creatures, and to them as to him, I would know the reaſon why I muſt not underſtand and interpret it alike for the effect; but that I muſt acknowledge the propagation of other creatures in their whole kind or nature, and of Man but in part; ſome ſay it is for a note of the excellent dignity of Man above the other creatures, to receive his Soul not as they by propagation, but immediately from God's hand created and infuſed into their bodies: But I anſwer, Firſt, that the moſt excellent glory and dignity of Man was in this, that *he was created in the image of God*, which glory *Adam* by ſinning *loſt*. The next ſubordinate to that former, was in that *God made Man a living Soul*, that is ſuch a perſon as was indued with an immortal ſpirit, and an organical body fitly proportioned and graced with a comely and ſtately Majeſty above all, of which the Poet ſang.

*Pronaque cum ſpectent animalia cætera terram,*
*Os homini ſublime dedit, cælumque tueri*
*Juſſit, & erectos ad ſidera tollere vultus.*

This dignity abideth with Man, no leſs after our opinion than theirs. Secondly, I ſay the the ſuper-excellent truth, and power of God's creating word is here no leſs, but much more rather to be noted and acknowledged, who ſpeaking to Man, and bleſſing him in his kind, bad him *be fruitful to increaſe and repleniſh the earth*. And therefore I believe it is as God willed, and that Man's intire nature is increaſed by Propagation.

The firſt branch of the 2d Argument.

¶ This is further confirmed by two ſecondary reaſons; the firſt, from the End of God intended by means of propagation; the ſecond, from compariſon

pariſon of this bleſſing of God upon Man, with that upon the inferiour creatures. The end expreſly here ſaid to be of God intended by mears of his law for propagation injoyned unto Man, is two-fold. The firſt, that not many bodies of Men, but many whole and intire Men might be multiplyed and increaſed to repleniſh the earth, according as it is expreſly ſaid to the Man and the Woman (when God hade made them one fleſh, and bleſſed them to this end) *Be fruitfull, and multiply, and repleniſh the earth*; and this end is ſubordinate unto the ſecond, which is, that mankind thus multiplyed and increaſed might ſubdue the earth and exerciſe a dominion under God over the inferiour creatures, as namely *the Fiſh of the Sea, the Fouls of the Air, and every living thing that moveth on the earth.* Now, whence is this wiſedome and power in Man to rule and govern himſelf and others, but from the faculties and powers of the reaſonable Soul? That thus Man ruling both himſelf, and the creatures that are under him, diſcreetly, the image of God's wiſedome, power, and authority might ſhine in him, as well beſeeming the honour that God had called him unto above other creatures, for which *David* magnifyed God with a thankfull remembrance, how God had magnifyed Man, ſaying, *What is man, that thou art mindfull of him? or the Son of man that thou viſiteſt him? for thou haſt made him little lower then the Angels, thou haſt crowned him with glory and honour, thou madeſt him to have dominion over the work of thy hands, thou haſt put all under his feet, namely all Sheep and Oxen, yea and the beaſts of the Field, the Fowl of the Air, and the Fiſh of the Sea, &c.*

Genes. 1. 28

Pſal. 8. 5, 6, 7, 8.

*Sanctius his animal mentisque capacius altæ*
*Deerat adhuc, & quod dominari in cætera posset*
*Natus homo est.* ———

And *Adam* had not been more alone destitute of a meet help amongst all the creatures, if God had not made the Woman *bone of his bone and flesh of his flesh*, than all those creatures had been destitute of a Lord under God, if God had not made Man in his own image indued with reason and wisedom to this one end amongst others. And seeing it is expressly said, that God intended the maintenance of this end, by the subordinate ministery of Man multiplying and increasing daily by the ordinary means of propagation, it is a vain vanity in Man to shift it partly (and that but the inferior part) to the means of procreation, and partly (and that for the principal part) to the supernatural work of God's daily creation.

The second branch of the 2d Argument.

¶ Secondly, that the blessing of God and the power thereof may be seen as effectual towards Man as towards the other living creatures of inferiour kind, the Soul's propagation as well as the Body's must not be denyed. For it were absurd to say or think, that the Law touching propagation, and the Blessing annexed, spoken to Man in as full tearms and formal manner by God, as to the beasts, should be more effectual towards them than towards Man; to whom in reason it may seem it should be rather more than less effectual. In beasts it is granted, that not only the less principal, the organical parts, but also the more principal, life, and sense, which doe make up the whole nature, is by propagation; therefore in Man likewise, not only the less principal part which is mortal, but

also

alſo the more principal, which is the immortal Soul, is by propagation, for theſe together make up the whole nature of Man; If not, what reaſon may be rendred why the bleſſing of God, and the power of his word, ſpoken unto Man, as unto the inferiour creature, ſhould be found not ſo effectual in Man to propagate his whole nature, as in the beaſt or plant? They anſwer, That Man having by propagation his body indued with life and ſenſe, hath as much by propagation as the beaſt. For the beaſt of the moſt perfect kind hath only ſo much and no more. *Anſw.* I reply to this their defence. Firſt, that the beaſt hath no more, becauſe no more belongeth to the making and filling up of his whole nature, and ſo much as is to make up that, the beaſt hath by propagation; but to the filling up of the nature of Man, there goeth more, namely, a reaſonable and immortal ſpirit. Therefore this muſt alſo be by propagation with the reſt, or elſe Man hath not by propagation, ſo much as the beaſt or the plant, becauſe not all that is eſſential to his nature, as they have. For here the equality or inequality muſt be meaſured, not by Arithmetical number or weight, but by Geometrical proportion and equity of Juſtice, according to the equity of that law or rule. To what more is given, of that proportionally more ſhall be required. All eſſential to Man, as all eſſential to beaſt or plant, or elſe no equality in this caſe. Secondly, I ſay, that except the Soul as well as the Body be by propagation, it will prove (according to their further aſſertion, that deny the Soul's propagation) that Man hath by propagation not ſo much as the beaſt or plant, no not according to Arithmetical proportion. For

where their opinion ſeems to draw with it this abſurdity, that by conſequence there ſhould be three Souls in Man, the Reaſonable, the Senſitive, and the Vegetative, they ſhift it off with this prevention, ſaying, That the Vegetative power which is propagated in and with the ſeed, doth corrupt and vaniſh to give place to the ſenſitive faculty, when it cometh, leaſt otherwiſe it ſhould be doubled, becauſe the ſenſitive faculty or Soul bringeth a vegetative power with it. Likewiſe they hold, that both theſe again vaniſh, when God infuſeth the Reaſonable Soul, to give place unto that, leſt theſe faculties of ſenſe and vegetation ſhould otherwiſe be doubled, and one of them tripled: becauſe the reaſonable Soul bringeth with it a power to give ſenſe and vegetation to the body. So that theſe deducted, what remaineth, that a Man may be ſaid to have by propagation from his parents, more than a liveleſs and ſenſeleſs lump of clay and elementary ſtuff? For reaſon, ſenſe, and vegetative life is in one Soul, and at once infuſed by God, as they hold, and that life and ſenſe which the body had, as they ſay, by propagation, it hath not now, becauſe both are vaniſhed and gone to give place to the ſame powers of the reaſonable Soul: ſo that according to this conceipt, God's law of nature effects no more than the Roman ſtatuaries could doe by the law of Art, of whom the Poet thus,

*Junius* on the 2 *Gen.* handling this queſtion. *Zanchius* likewiſe handling this queſtion. *Anima quoque ea qua primum vivit fœtus hominis etiam à noſtris theologis habita eſt provegetativa tantum, deinde ſubit ſenſitiva, tum his abolitis anima noſtra infunditur.* Scal. 6. 11.

*Excudent alii ſpirantia mollius æra*
*Credo equidem vivos ducent de marmore vultus*

That they could found and form images of Braſs and Marble ſo to the life, that they might ſeem even to breath and move.

The

The third Argument is drawn from the proper name of the first Woman CHAUVA *Life-Active*, as if I might say, like-quickening life, or life-kindling-life. For so the reason that is rendred (why this name was imposed upon her) doth teach me to expound it. For why did *Adam* call his Wives name *Chauva*, or (as it is commonly pronounced) EVA, *Life?* Because she is the Mother of all life, or of every life, or of every living (Soul) meaning of *Adam's* kind. For here must necessarily be relation to that which was said, *God breathed into Adam's* face or nosethrills *the breath of lives* (intire life) *and so* Adam *became a living Soul.* Now here may seem to be relation to a double imposition of this name upon the Woman. The first in respect of Nature, the second in respect of Grace. In respect of Nature, not only because she did participate with her Husband in that breath of life, which God breathed into *Adam's* face, and so is made, as he, a living Soul; but also because she is, in that life of Soul, ordeined of God an help to her Husband for this principal end, namely, the propagation of living Souls, (that is, intire persons) of her and her Husbands kind, through the power of God's effectual blessing upon his own ordinance, that so she might indeed be, as she is called, *the Mother of all living.*

The third Argument. Gen. 3. 20. חוה ζωὴ. *Septuag.* *Alii* Εὐα; ὅτι ζωή. חוה *Evæ: Nomen uxoris Adami a vivificando.* Schræus *in itinerario Davidico.* אם כל-חי Μήτηρ πάντων ζώντων. *Septuagint.*

In respect of Grace also is this name CHAUVA imposed, or rather repeated, and applied to the Woman by her Husband, after he had heard the promise of life to be recovered by the graciously promised Seed of the Woman; for though we hear not this name expressly in the Scripture, till after mention made of *Adam's* death by their fall, and

the promiſe for their reſtoring to life again by faith in the promiſed Seed, yet the reaſon there added (why *Adam* called his Wife CHAUVA, *Life*) teacheth plainly that it was her name from the inſtant that ſhe was ordeined of God to be the Mother of all living. That is, firſt in regard of *natural life* (by means of propagation) to all *Adam*'s natural Children; and now again (with an addition of *ſpecial grace*) the Mother alſo (according to the fleſh) of all living, or that ſhould live an higher and more excellent kind of life, than natural. That is, firſt the Mother of the promiſed Seed, Chriſt our life; and ſecondly, alſo the Mother of all that ſhould live by faith in Chriſt: ſo that *Adam* now calleth his Wife CHAUVA *life*, out of a double joy of a thankful faith. Firſt, For that (notwithſtanding ſhe had been to her ſelf and to him the occaſion, and ſo the Mother (as I may tearm it) of death, by their tranſgreſſion; yet) God had now received them both to grace of life again, not only for their own ſingular perſons, but alſo for a multiplied ſeed and poſterity, by fruitful procreation to be derived from their perſons: And ſo hath he reſtored and ratified unto them this their office again (which they by ſinning had forfeited) as he to be the Father, ſo ſhe to be the Mother of all living ones of their kind. Secondly, For that God had revealed unto them his purpoſe to honour them in this their office with an higher degree of dignity, than by the firſt promiſe (given in and with the law of procreation) could be gathered or perceived. Namely that he would make them inſtruments of whoſe fleſh his eternal Son in due time ſhould take fleſh and be made Man, the ſeed of the Woman in

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an admirable manner, a Virgin conceiving and bearing a Son. CHRIST indeed is the ſeed of *Adam* the Man, as well as of the Woman according to the fleſh; and ſo is he called *the ſeed* and Son *of Abraham*, of *David*, and all the reſt in the line from *Adam* as St. *Luke* rehearſeth them: But yet is he for ſpecial note called *the ſeed of the Woman*. Firſt, to confound Satan when he heareth the council of God, to uſe her for an inſtrument and means of whom to raiſe up a mighty ſeed, that ſhould deſtroy the kingdom and power of Satan, as Satan had abuſed her for an inſtrument and means to corrupt God's work and kingdom of nature in Man. Secondly, becauſe CHRIST his immediate conception of the Virgin *Mary* ſhould be (as it was) without her knowing of Man. Gen. 3-15

¶ Note alſo the property and Emphaſis of the phraſes and ſpeeches. *God breathed into* Adam's *noſethrills (a) the breath of lives, and ſo* Adam *became (b) a Soul of life.* And the Woman is called CHAUVA *life* becauſe ſhe is *(c)* the *Mother of all living*, or of every life (of *Adam*'s kind.)* In the firſt place there is *Lives plurall*: In the ſecond *Life ſingular*: In the third *All*, or *Every-life*, *ſingular plurall*. Why this? and thus? namely, to intimate to our underſtanding and attentive heeding theſe three points. * Firſt that *Adam* the Man's living Soul being but ſimply or ſingly one in eſſence, is yet furniſhed and indued with all theſe Gen. 2-4

(a) נשמת חיים
(b) לנפש חיה
(c) אם כל חי

* ¶ *Spiraculum vitarum quo inditatum animam, non unicam tantum vitam, ſed triplicem ſub ſe continere, ſeu comprehendere, vegetabilem, ſenſitivam, rationalem.* Aſlacus.

* ¶ Adam *primus homo factus eſt a Deo in animam viventem, ſeu animal vivens, quando in faciem ejus Deus inſpiraverat ſpiraculum vitæ, hoc eſt una cum vegetante, ſentiente & movente anima, etiam rationalem & mentem.* Paræus 1 Cor. 15. 45.

powers and faculties of life vegetative, ſenſitive, and rational or reaſonable; or as others rather think, and therefore would ſpeak, that theſe being three diſtinct Souls, they do all concurr and joyn to furniſh and make perfect the nature and perſon of Man. Secondly, that ſo alſo *Adam* the Woman is CHAUVA *life*, as participating with her Husband (in whoſe ſide ſhe was then incloſed) of the ſame breath of lives which God breathed into *Adam's* noſethrills, whereby ſhe alſo became (as he) a living Soul or Soul of life in all thoſe forementioned furnitures, powers and faculties of life. Thirdly, that thus as he is ordeined of God to be the Father, ſo ſhe the Mother of every life, or living Soul: And for that reaſon is ſhe called CHAUVA *life*. And here it is a thing very worthy to be noted, that the relation of her Motherhood is expreſly and directly, to the life, and Soul, not expreſly to the body; though yet indeed it muſt alſo mean that ſhe is the Mother of the whole intire perſon of every one of her Children; even as *Adam* the Man is called *a living Soul* in regard indeed of his whole perſon; but yet with ſpecial and expreſs relation to the life and Soul his chief eſſential, and that which informeth, animateth and quickeneth the body, and is the natural *principium* of all lively motion, and action, to, and in the whole Man: And all this together may teach and tell us, as plain as need be, what it is to be a Mother of life, or of a living Soul, as it meaneth, and muſt mean, the intire perſon of Man Male or Female; namely, by the lawfull act and uſe of the Marriage-bed to become really one fleſh with her Husband, to conceive ſeed of him, and unite it with her own in the womb,

חיים ¶ *Plurale tantum vel etiam duale ob hanc & futuram vitam. Significat autem & varias vitæ affectiones.* Scheræus in Itinerario D. Vidoco.

womb, and there to warm, nourish and cherish it, (as God teacheth and strengthneth nature to work in this kind) as being that natural, material, and substantial *principium*, which God, according to his own law and ordinance, kindleth, promoteth, and perfecteth to become a living Soul in the full and intire nature and image of the Parents; out of whose substance he produceth it, as a fruit of increase and multiplication made by the power of his blessing and assistance, with and upon his own created and appointed means. Secondly, that then when it is ripe, and ready for the birth, she is to bring it forth, and both at and after the birth to perform all other requisite duties of a Mother to this fruit of her womb, to preserve and continue it in life and growth unto strength and stature. And thus is the Woman made and ordeined of God to be one flesh with her Husband, and a most proper and sufficiently well proportioned help unto him for this special work of propagating his kind, so as no other creature in heaven, earth, or under the earth, can or could have been an help unto him. And thus is she a CHAUVA, a life-quickening or a life-kindling Mother, to every life, or living one of her, or her Husband's kind, the proper and natural fruit of both their bodies, or of both their persons rather, which is therefore also called *their seed*, by the name of that original or natural *Principium*, in which the whole intire person is potentially wrapped, hid and contained, and thence produced and brought forth into actual Being, and perfection, in due time and order, by the power of God's Allmighty word, as he knoweth how to work in and by nature his own created minister, instrument and means.

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¶ The 4th Argument. The fourth Argument is from the oppoſition (expreſly ſet down by *Moſes*) of God's creating Man in his own Image; and *Adam* his begetting a Son in his own Image. Of God's creating Man it is ſaid, *God created Man in his own image, in the*
Gen. 1. 27. *image of God created he him, Male and Female created he them.* And of *Adam's* begetting a Son
5. 3. it is thus ſaid, *And* Adam *lived an hundred and thirty years, and begat a Son in his likeneſs after his Image, and called his name* SHETH. Where note the Agent is *Adam*; his act, begetting; the fruit and effect is (in regard of eſſence) a Son (in regard of condition and quality) the likeneſs and Image of *Adam*. So that we plainly ſee two things. Firſt, that whatſoever is to make up the fullneſs of a Son begotten, is the natural fruit and effect of *Adam* (and ſo the Father) his begetting: and therefore the Soul as well as the Body; and both formally together. Secondly, that the quality and condition of this Son begotten, is the likeneſs and Image of *Adam* the begetter; that is, corrupt, and deprived of that glory of God's Image wherein he was created. And this is purpoſely thus declared by oppoſing corrupt *Adam's* begetting a Son, to God his creating of Man at the firſt, that we might know, that as Man came from the holy hand of his Creator, holy and pure in Soul and Body both, (for the Image of God hath relation to both formally together, though principally and primarily in order of nature to the Soul) ſo every Child of corrupt *Adam* cometh corrupt and tainted with original ſin, both in Soul and Body, from the loyns of his natural Parents; for this corruption hath likewiſe relation to both Soul and Body, though principally and primarily

marily in order of nature to the Soul. And ſo the image of corrupt *Adam* is in the whole and intire Man, which conſiſteth of Soul and Body formally together, which corruption of nature (as *Moſes* clearly ſheweth) is by means of the natural begetting propagated and conveied together with the eſſence from the Parents to the Children. And this is preciſely by the Holy Ghoſt ſpecified in the example of *Sheth* an holy ſeed, to teach us that *even the elect, and they which* (as the Apoſtle ſaith) *are ſaved by grace, are yet by nature the Children of wrath as well as others*: By nature, I ſay, as the Apoſtle doth, which could not, nor can be truly and intirely ſaid ſo to be, if the Soul with the Body be not (as we ſay) by propagation, but (as they ſay) by immediate creation and infuſion from God. Becauſe this creation and infuſion is not any work of Nature. Ephes. 2. 3.

¶ The fifth Argument is almoſt the ſame in effect with the ſixt. And it is gathered from the words of *David*, complaining of and lamenting, before God and his Church, his own wretched and miſerable condition by reaſon of this his natural drawing and deriving of original corruption, together with his natural Being and eſſence, from his parents, by means of a natural forming and heating in his Mothers womb. *Behold, I was ſhapen* (or formed) *in iniquity, and in ſin did my Mother conceive* (or heat) *me*. Here are two natural acts with their proper and relative effects, ordinary to the natural work of procreation of mankind. The firſt main and principal by nature intended, which is the fruit of the womb formed to perfection, and ripeneſs, to be brought forth by the painfull travail of the ¶ The 5th Argument. Pſal. 51. 5. חוללתי יחמתני

the Mother into the light of life, expreſſed in theſe words; *Behold, I was ſhapen*, or *I was formed* (to the painfull Birth and bringing forth:) The ſecond, the mean ſubordinate to the former, namely the warming and heating: and ſo the cheriſhing and nouriſhing of the fruit in the womb, from the time of conception, till it be fully formed and ready for the Birth.

*Incipe parve puer riſu cognoſcere matrem,*
*Matri longa decem tulerunt faſtidia menſes.*

Both acts are here termined and bounded to *David's* whole and intire ſelf, *I, Me, I*, not in part, but all was formed in iniquity, and in ſin did my Mother conceive, warm, and heat *Me*; not my body only, but me; mine intire perſonal ſubſtance formally conſiſting of Soul and Body together. And all this, as a natural effect growing from the natural act of the parents, is done in ſin and iniquity, becauſe it holdeth a perpetual rule in all *Adam's* poſterity as in himſelf: corrupt and ſinfull *Adam* can beget a Son in no founder image than his own, and ſtill what is born of the fleſh is fleſh. And here the firſt part or member of the ſentence (*I was formed in iniquity*) noteth the propagation of ſin unto the form, which is the Being of the Soul with the Body, or the Being of Man in the conjunction of the Soul and Body together. And the ſecond part (*in ſin hath my Mother warmed, or heated, and ſo nouriſhed me*) noteth the maintenance of the ſame formal Being in the Womb unto the Birth. And therefore from hence is plainly concluded, as the propagation of ſin the proper adjunct of that thing ſo formed, and nouriſhed in ſin and iniquity, ſo likewiſe

wiſe the propagation of the proper ſubject of ſin, which is the Soul in formal union with the Body. For no proper Adjunct, quality, or accident can be propagated without the proper ſubject, as hath afore been ſaid.

¶ The law of Grace, whereby a Man is regenerate and born a new, confirmeth alſo the propagation of the Soul, as well as of the Body. *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit.* Chriſt, who well knew how to ſpeak and diſtinguiſh aright, oppoſeth here two kinds of births, and begettings; the *one of fleſh, begetting fleſh*; the *other of ſpirit, begetting ſpirit*. By *fleſh begotten of fleſh*, Chriſt meaneth here the whole natural Man in the ſubſtance of Soul and Body corrupted, and defiled with ſin, and unrighteouſneſs, commonly in the Scripture called *the Old Man*, or *the unregenerate Man*, or, as here, fleſh, or as elſe where, *fleſh and blood*. And by *ſpirit begotten of the ſpirit*, is meant here the whole ſubſtance of Man reformed, purified, and ſanctified by the ſpirit of God, commonly called *the new Man*, the *ſpiritual Man*, the *regenerate Man*. As the ſpiritual begetting (which is the operation of the Holy Ghoſt) extended to the Soul as well as to the Body, to ſanctify the whole Man, and take away the evil quality and condition thereof; ſo the carnall and natural begetting extendeth likewiſe to the Soul as well as the Body, and leaveth all in corruption, and natural uncleanneſs, the begotten as the begetter. Except any will ſay that the Soul is not unclean in the unregenerate, as well as the Body, nor the Soul ſanctified by Chriſt in the regenerate, as well as the Body, which were againſt truth of both experience

¶ The 6th Argument. John 3. 6.

rience & reason. For both will approve that the Soul is the principal subject, as of *sin* in the *unregenerate*, so of *righteousness* in the *regenerate*, and not the *Body* but by means of the *Soul*. Or except, granting both Soul and Body polluted, any will yet run into that absurdity, to say sin and corruption being Accidental qualities properly of the Soul, may stand, and be propagated without their proper subject to sustein and bear them, which is impossible in nature, whereof God is the Author and maintainer. Therefore I conclude from this demonstrative testimony of Christ, that as all that is spirit (that is to say, *spiritual* and *sanctified*) is of the Spirit sanctifying it, by vertue of a second and spiritual begetting; So all that is flesh (that is to say, *carnal* and *corrupt*) is of the Flesh, by means of the first natural and carnal begetting. But the whole Man in the substance of Soul and Body spiritual (that is to say, *sanctifyed* and *made holy*) is the effect of the Holy Ghost so sanctifying it. Therefore the whole Man in substance of Soul and Body, corrupt and polluted with sin, is the natural effect of the carnal parents that by their carnal begetting have so propagated and produced it. This yet is one main difference to be noted. That the natural begetting produceth the substance with the evil qualities together. The spiritual begetting giveth no new substance, but reformeth the same (which God by nature had already given) by both taking away the evil and supplying it with good. So that *Nicodemus* need not return into his Mothers womb, as to fetch thence a new Soul and a new Body for substance, but hath need to be received into the bosom and bowels of God's free grace

and

and mercy, to renew the ſubſtance of that Soul and Body (which he had brought from his Mothers womb) and to reform that according to the will of God.

For illuſtration and ſome uſefull amplification of that which I have ſaid and written concerning God's law given for propagation of mankind, I would add two types or ſignificant marks which ſeem very lively to intimate the Soul's propagation together with the Body. Both are of divine inſtitution; the firſt natural, which God hath imprinted in the Soul; the ſecond ceremonial, by God's commandment once (during the time of Ceremony) marked in the Body.

The firſt is that natural impreſſion in the Soul of every Man and Woman (being come to age of diſcretion) to conceive ſhame at the ſight and hearing of thoſe bodily parts, which are inſtruments appropriate cheifly for the work of generation, and ſo of propagation. And I think it hath not been heard or read of any people ſo barbarous, which hide not thoſe parts, though otherwiſe they goe ordinarily naked. And as thoſe parts are uſually called in Greek αἰδοῖα, and in Latin *Pudenda* (as one may interpret the words) *ſhame-breeders* or *ſhame-cauſers*; ſo are they in the Holy Scriptures called with an Emphaſis, ſometimes *our nakedneſs*, and ſometimes *our ſhame*. And as *Adam* and *Eve*, ſo ſoon as they had ſinned, conceived ſhame in their Souls from beholding each their own and others nakedneſs, and therefore the firſt thing they endeavoured and haſted to do, was to hide their nakedneſs eſpecially of thoſe parts; ſo God by ſpecial law provided for the hiding of them in all, but

eſpecially

especially in those persons that were to come neer him in the work of his service in the Temple and about the Altar. And hence it is that by nature's admonition and instruction we put more comelineſs of art and industry on those parts of our bodies, which we esteem to have leſs comelineſs of nature. Now these very parts are not in themselves uncomely, nor to be ashamed of, but only in regard of the Soul primarily; and secondarily, of the Body polluted with sin. So that this may seem to be a character, which God hath printed in the very nature, heart, and Soul of every one, whereby he testifyeth unto it, and teacheth and forceth it to testify, and utter it forth, by what way and means the nakedneſs and filthyneſs which causeth shame is conveied first from *Adam* to his Children, and so by them conceived and drawn from him, and conveied to their Children; namely, by the act and effect of generation, which cannot be but in respect of the whole nature so by God given and procreated. And which is so the full and adequate subject of shame by reason of sin, as yet the Soul is the primary seat and subject thereof, I mean of sin, the cause of shame.

1 Cor 12-23

¶ The second sign is Circumcision, marked in the flesh to represent the circumcising of the heart. The first is called *the circumcision made with hands*, the latter *the Circumcision made without hands*, because it is the proper effect of God's Spirit purging and purifying the Soul from guilt and pollution of sin. Now, the circumsion made *with hands* is (by God's commandment) the cutting away of the foreskin of that part and member of Man's Body, the main and principal end and use whereof

is

is for the act and effect of Generation. And it was there marked and made, with intimation of the Circumcision of the Heart or Soul made *without hands*, as the fruit and effect of Christ Circumcised for us. For that Circumcision of the Flesh is therefore called *God's Covenant*, because it was a Sign and Seal of that Covenant which God made with *Abraham* and his natural Seed for the taking away of the Uncircumcision of the Hearts, of him and all his Spiritual seed, and Children by Faith. Gen. 17. 10, 11, 12, 13. Deut. 10. 16, & 30, 6. Jer. 4 4. Now why was that circumcision of the flesh, and made with hands, precisely appointed by God to be marked and made in that part and member of the flesh with intimation of, and reference to, the Circumcision of the heart? Doubtless this; to teach us sensibly, that as the uncircumcised flesh, so likewise the uncircumcised heart and soul is by natural propagation (whereof that Member is an instrument) really conveyed from the Parents to the Children. And it would be but an idle shift to say, The uncircumcision of the heart is by propagation, but not the uncircumcised heart; For if that be, this must needs be; let the Minds and Wills of many be never so offward and untoward to admit the consequent. And this heart, whether here it must mean but the soul only the main and primary seat of sin, or the whole natural man tainted throughout with sin, the Conclusion will be all one for the point. For, if by the *Heart* be meant the Soul only, and by the *Flesh* the *Body*, the proportion will be thus: That, as we see the Flesh or the Bodies of Male-Children by Nature's working, to be still propagated and brought forth with uncircumcised flesh (though their Fathers

that begat them were circumciſed) and that uncircumciſion remaineth in their Fleſh untill by Art and Hand it be taken away: So likewiſe, the Heart and Soul muſt be conceived to be by Natures working propagated in the pollution and uncleanneſs of ſpiritual uncircumciſion, contracted and derived from the Parents; and that this uncircumciſion of heart will and doth remain and abide upon that heart and ſoul, till by the ſupernatural grace and working of God's holy Spirit it be taken away. But if by the uncircumciſed heart muſt rather here be meant the whole man in reſpect of that his accidental Nature and Being, which (during his unregenerate ſtate) is in bondage under the power and motions of ſin, as by the uncircumciſed fleſh may be meant the whole man, in regard of his eſſential nature and being in the uncircumciſion of the fleſh according to the Letter, the concluſion or conſequence will be ſtill firm for my part and purpoſe. The whole intire man (which conſiſteth of Soul and Body formally together) is, by God's inſtitution of circumciſion, plainly argued and intimated to be (as the full and adæquate ſubject of concupiſcence or Original ſin, which is called *the uncircumciſion of the heart*) by propagation from *Adam*, &c. And it is ordinary in the Scripture to oppoſe as Fleſh to Heart and Spirit, The Natural man to the Spiritual man, The Old man to the New, Uncircumciſion to Circumciſion; ſo contrarywiſe, Heart and Spirit to the Fleſh, The Spiritual man to the Natural or Carnal man, The New man to the Old, Circumciſion to Uncircumciſion, &c. Where, in both Members oppoſed, not a part, but the whole man muſt ſtill be underſtood.

Τὸ γὰρ ἐκ ψυχῆς καὶ σώματος συνεστὼς ἄνθρωπος ὅλον. *Athanaſ. de Sacra Trinitate.* Dialog. 4.

¶ The

¶ The name and nature of Original sin, so called and distinguished (by the general voice and consent of the Learned) from Actual, will argue also the propagation of the Soul; if the nature and definition will Answer to the *Etymon* of the name, as it should and doth, or else it is not rightly named Original. What then is Original sin? and why so called? Because it was first in the World? No, for the Reprobate Angels had sinned before man. Or, Because it begun in the first Person *Adam*? No, neither is this any part of the reason, if we consider but the particular act, for so it was but his Personal sin which ended with him. But indeed in regard of the general woful effect, which that first man by his first sin brought forth; here is part of the reason why it is called Original; First it begun in him (the first Man and Root of Mankind) the general corruption and ruine of Mans nature; Secondly it continueth by means of natural propagation, and floweth to all his Posterity together with their substance, beginning still with their beginning, so that a Man or a Woman no sooner beginneth to be, but he beginneth to be in and with this sin, and this sin in and with him. Thirdly, Because also it is the Root out of which other sins spring and grow. Why then, if this be so, The Soul (in the general conceit of the Church thus speaking and distinguishing) must needs be by propagation, and not by continual creation. I say by consequence of Original sin so distinguished and defined (as hath been said) the soul of Man must be granted to be, not by continual creation, but by propagation. For otherwise, the soul being the principal seat of sin, and formallest part of

¶ The 7th Argument

*Peccatum originis est ἀταξία intellectus, voluntatis & appetitus nobiscum nata, & opposita imagini dei.* Keckerm.

man, cannot be truly and properly ſaid in this ſenſe to be touched or tainted with Original ſin. For, ſuppoſing the Soul to be continually by Creation, it ſhall have a Being pure from the Creator's pure and perfect hand, before it come into the Body, there either to be polluted and corrupted by the body, as ſome ſay, or to fall into ſin, and to corrupt and pollute it ſelf, being forſaken of God, and left to it ſelf, as ſome others have thought and ſaid.

¶ The 8th. Argument

¶ An Eighth reaſon and Argument may be drawn from the moſt holy and pure nature of God, to prove the propagation of the Soul with the Body. From the immediate hand of the moſt holy and Righteous God no impure or corrupt thing can proceed. Therefore if the ſoul be daily created and infuſed, it muſt needs be granted, that it is created and infuſed into the body, pure, perfect, and uncorrupt. To ſay or think otherwiſe were Blaſphemy. Hence therefore two Queſtions do ariſe.

1 Queſt.

¶ Firſt, How the Soul being pure given, becommeth corrupt and unclean? The other, How it may ſtand with the exact and try juſtice of God to commit the holy and harmleſs ſoul into the body and place where of neceſſity it ſhall be corrupted and defiled? To reſolve the firſt doubt, there are amongſt them, that deny the Souls propagation, two Opinions. The firſt of them that think the ſoul is polluted by the body. But this is

¶ The firſt opinion touching the 1. Queſt.

As a muſty Veſſel bemuſtyeth the Wine that is put into it. This is a muſty compariſon, fitter for the Vintners Hall, than the Divinity or Philoſophy Schools.

with-

without reaſon, and contrary to the natural courſe of ſin: For it ſuppoſeth the body to be the principal ſeat of ſin, and that from the body ſin floweth to taint and pollute the ſoul: whereas contrary-wiſe indeed, the ſoul is the principal ſeat of ſin, and from the ſoul it deſcendeth to abuſe the Members of the body. Both theſe Points are proved. Firſt that the ſoul is the principal ſeat of ſin, by *Moſes* and by Chriſt; * *Every imagination of (mans) heart is only evil continually.* And Chriſt ſaith, *Out of the abundance of the heart the mouth ſpeaketh. A good man out of the good treaſure of his heart bringeth forth good things, and an evil man out of the evil treaſure of his heart bringeth forth evil things.* Though the Heart do not properly ſignifie the Soul, yet alwayes when it is oppoſed to the body, it doth mean the ſoul. *Out of the heart* (ſaith Chriſt) *proceed evil Thoughts, Murders, Adulteries, &c.* And the things that proceed out of the heart, they defile the man; Then *Paul* ſhewing the courſe of natural corruption, fetcheth it from the underſtanding in the firſt beginning and ground of reaſon, thence to the deduction of reaſon, thence to the hardneſs of the heart, the will to chuſe, the affections to imbrace, and at laſt to the preparation of the body and acting or bringing forth of ſin, by the Members of the body, given to be Servants and *inſtruments of unrighteouſneſs.* So *James* alſo ſheweth the progreſs of ſin from the Seed, the conception, and growth in the ſoul to the Birth and bringing of it forth by the Body. The body then is not the principal ſeat of ſin, neither doth corrupt the ſoul; but contrary-wiſe the ſoul, the body.

* Gen. 6. 5.

Matt. 12. 34, 35.

Epheſ. 4. 17, 18, 19.

James 1. 14, 15.

The 2d. Opinion touching the first Quest.

The other Opinion is of those that think, that when God hath infused the soul into the body, then he forsaketh it, and so it being left to it self falleth of necessity, and so corrupteth it self.

*Answ.* This Opinion, as it is without ground, so, in seeming, it flatly contradicts the Scripture. For whereas the Scripture mentioneth but one general Fall of one Man drawing all his Posterity with him under Sin, and the Curse; this Opinion seemeth to make so many particular and personal falls, as Persons of men; and every soul, and consequently every man, the Author and Original of his own ruine. Only they say that the sin and offence of *Adam* deserved that God should thus punish his Posterity.

2d. Quest.

So that hence fitly ariseth the other Question, How it may stand with the exact trynes of God's justice, so grievously to punish the innocent soul for the fault of an other? For can there be a greater punishmunt inflicted upon the soul, and (at least in seeming) more unjust, than it being pure and innocent, to bind it yet notwithstanding first to a necessity of sinning, and then to the Curse for sin? Their answer is, that the Eternal counsel and Decree of God by means of *Adam* his transgression and fall, doth make it just. For, say they, God had eternally decreed that the standing or falling of *Adam*, should be the standing or falling of all his seed and Posterity after him. Now forasmuch as *Adam* hath sinned and fallen, it is a just thing for God, say they, according to the condition of his Decree, to curse and punish all *Adams* Posterity. And therefore, though the soul be not propagated from *Adam*, yet because it was so ordained of God,

Now Created Souls Proceed not from Adam. then how can they be Tainted by Adams Sin.

God, to give *Adam* a Poſterity in this manner, namely their bodies to be by propagation from him, and their ſouls by creation from God, therefore (that the Decree and counſel of God may take place) it is (as they affirm) a Righteous thing with God, ſo daily creating ſouls, to thruſt them into the bodies that come by lineal Deſcent from *Adam*, and then to bind them under the neceſſity of ſinning and the curſe.

¶ This their anſwer is ſo far from ſatisfying the doubt and taking away the force of the objection, that it confirmeth it much rather. For firſt, it ſtandeth but upon a bare and naked Suppoſition, that God hath ſo decreed, as they ſay. Secondly this their ſuppoſition confoundeth it ſelf, and flatly contradicteth the juſtice of God, and therefore alſo any ſuch Decree as they conceit and pretend. God is ſo exactly and abſolutely juſt and righteous, that he is very Juſtice and Righteouſneſs it ſelf, all his ways are Truth and Equity. Therefore whatſoever will not ſtand with this nature of God, nor with that glory of his Juſtice (wherein he will ſhine before men) to Decree, nor to Execute being decreed; that he hath not decreed, nor can Decree, much leſs do any thing according to ſuch a falſly ſuppoſed Decree. For, ſhall not the Judge of all the Earth do right? But it were great injuſtice to Decree the condemning and puniſhing of the Righteous and innocent directly as innocent, for the fault of another, from whom the ſo condemned and to be puniſhed, hath neither neither natural nor voluntary dependance; and to execute ſuch a Decree were double iniquity. Now the ſoul immediately created by God muſt needs

Gen. 18. 24, 25.

come holy and harmleſs every way, from the moſt holy hand of the Creator, neither hath it any natural or voluntary dependance on *Adam*, or any of his lineage, but only the neceſſity, as they ſay, of this Decree of God: which is ſupernatural and comes not at all under the will and inclination of the ſoul, coming as it needs muſt holy and pure from the Creators immediate hand. Therefore it ſtandeth not with the trynes of Gods juſtice to condemn and puniſh it for *Adam's* ſin. But it is the greateſt condemnation and puniſhment that can be imagined for the ſoul, that God ſhould directly and immediately infuſe and thruſt it thus innocent into the body, there to be bound under an unevitable neceſſity both of ſinning and the curſe of ſin. If it be ſaid, that God decreed *Adams* ſin, and puniſhment for ſinning; True it is. But withall he ordained a moſt juſtly juſt way and means for the bringing about and executing of that his Decree, which was *Adams* Free-will to which God left him, as juſtly he might (the Creator being not bound to the creature to uphold it further than it pleaſeth himſelf by promiſe to bind himſelf.) Alſo the condition annexed to the Law which God gave *Adam*, was a Warning, and therefore might have been an arming of him to look to his ſtanding, and beware of the Tempter; The example of *Adam* therefore is far unlike unto this in queſtion. Or if they ſay, The ſoul doth voluntarily fall, being of God created, infuſed, and then left to it ſelf: the abſurdity of that ſhift is already touched, and they alſo contradict themſelves. For, the Decree of God bindeth the ſoul under neceſſity of falling, if they ſtand to the conſequence of their own aſſer-

tions:

tions: whereunto *Adam* was not by any neceſſity bound, but he ſinned with full deliberation, and free conſent, as is very evident both by the Dialogue between the Woman and the Serpent, and alſo between the Man and his Wife. For we muſt not imagine that ſhe offered him the Fruit with ſilence, but with words; and alſo inticed and perſwaded him to Taſte and Eat, as may be clearly gathered both by ſhifting the blame to his Wife from himſelf, and alſo by that which God ſaid to him: *Becauſe thou haſt harkened to the voice of thy Wife, &c.* God hath righteouſly decreed and doth tolerate the Being of ſin in the world, and is truly the Author of ordering and diſpoſing it, both to the being and the end of the being of it, in the world: but yet ſo, as he is holy and righteous in the way and means of the conveyance of it, ſo as he is never any Actor nor Abettor of any iniquity: And ſo as he alwayes may have moſt juſtly juſt cauſe to puniſh ſin, as in *Adam*, ſo in his Poſterity. The equity whereof is clear by granting the Souls propagation, but contradicted or at leaſt obſcured by denying it.

¶ Secondly, grant there may be Equity, as there is very much in the Way of God, which man apprehendeth not, and that he is not bound to give me an Accompt of his doings, but it ought to be ſufficient for me to know, that he knoweth a juſt reaſon why he doth every thing, though I do not: Yet in this caſe of his juſtice he is ſo jealous of the glory thereof before men, that he will have every mouth ſtopped, and not ſo much as any ſhadow of iniquity to appear, or to be conceived in any of his doings. And therefore we may ſee how

how earnest God is to have that Proverb silenced, which was so common amongst the Jews: *The Fathers have eaten sowre Grapes, and the Childrens teeth are set on edge.* By which Proverb they imputed some iniquity and hard dealing to God, as if he punished the Children for the Fathers offences. No, saith God, *As I live, ye shall use this Proverb no more in* Israel; *All souls are mine saith the Lord, The soul that sinneth, it only shall dye*; And who so eateth the sowre Grapes, his teeth only shall be set on edge; *The Father shall not bear the iniquity of the Son, nor the Son the iniquity of the Father*, except by imitation he make it his own, and, eating the sowre Grape with his Father, set his own teeth on edge.

Ezech. 18. 2, 3.

Seeing God would have us know and acknowledge this Equity of his dealing with men that are sinners, and derive their essence in natural corruption from corrupt and sinful Parents, How much more ought we to think, that God will observe this Equity towards the soul his own immediate Work, and Child by creation (suppose they hold the right, that so hold)? The soul hath neither eaten the sowre Grape it self, neither the Father of it (which is only God the Creator of it) can eat the sower Grape, whereby the teeth of the immediate Fruit of his own Workmanship might be set on edge. And why should it then have the teeth set on edge by *Adams*, or any of *Adams* Progeny eating the sowre Grape? on whom it hath no natural nor voluntary dependance, as hath been said.

¶ They would yet illustrate the Equity (as they think) of that they defend by an Instance of exam-

pl-

ple of civil justice; The Children of Traitors (say they) are justly punished for their Fathers offences, wherein they had no hand by act or consent.

*Answ.* True, Children are justly punished for the Treason of their Parents. But the Soul (in your opinion) is Child or Issue to none on Earth. Therefore this example rather agreeth with our opinion that hold the propagation of the soul; Secondly, the reason of that Civil Law and the Equity thereof is this. Namely a true and real dependance that the Child, civilly considered, hath from the Parents, by vertue of which dependance Wealth and Dignity descend *Jure hereditario*, from Parents to Children, which otherwise they could not enjoy; And therefore the Father standing to or falling from the civil State, they remain to or fall from the Child, and are justly forfeited towards the Child by such an offence of the Father, as cutteth him off from the civil body, the Joynts and Members whereof hold together, and draw civil life and breath from the Laws of such an Estate. Proportionably, say we, The whole man descending from *Adam* by natural propagation, there is an apparent Equity and Reason to be seen how sin and the curse floweth with our nature from *Adam*, which Equity and the Reason thereof the other opinion cutteth the sinews of.

¶ Lastly the phrase of holy Scripture is every where pregnant for the Souls propagation, not the creation. As first, The so often repeated phrase of begetting Sons and Daughters. Secondly, That souls are said to come forth of the Loins of the Parents: Where though by souls be meant *Synecdochicus* whole Persons, yet I suppose the wisdom of Gen. 5.

of God did chuſe purpoſely ſo to ſpeak (taking the denomination from the principal part) to prevent the miſconſtruing (which many are yet fallen into) that the ſoul ſhould be daily given by creation. And it ſeems abſurd to name only ſouls and not bodies, and mean only bodies and not ſouls. Laſtly, Children are ſaid to have been and done acts in the Loins of their Parents before they were born. As in *Adam* we all have ſinned; *Levi* payed Tithes in *Abraham*, before *Levi* was born. How could that be? Becauſe we were really in *Adams* Loins when he ſinned, as *Levi* in *Abrahams* Loins when he payed Tithes. All which is evident, the ſoul being formally with the body by propagation.

Rom. 5. 12. Heb. 7. 9, 10.

*Non ut doceam, ſed ut diſcam.*

Henry Hills.

FINIS.

*Certain Marginal Notes, with ſome moe Reaſons and Anſwers to Objections, which have come to my mind, ſince my rude and imperfect Treatiſe went haſtily from my hands touching the Souls Propagation.*

¶ IF 1. he ſoul come pure from the immediate hand of God by creation, and not by propagation from the Parents formally together with the body, the Queſtion is, How it cometh to be tainted with Original ſin? Some ſay, That as a muſty Veſſel or Cask bemuſtyeth the pureſt Wine and ſweeteſt Liquor, that is put into it; So the body tainteth the ſoul, ſo ſoon as it is infuſed into the body. *Anſw.* This is a very muſty Compariſon, fitter for the *Vintners Hall*, then either the Divinity or Philoſophy School. For it is not poſſible that the ſoul ſhould take pollution and infection from the body (as ſhall afterwards be ſhewed.) And it is contrary to the nature and method of ſin, to ſeize and faſten firſt on the body, and thence aſpire to the ſoul. But contrarywiſe, the ſoul being corrupted and polluted, and ſo commanding, ruling, directing, and moving corruptly and perverſly, the Members of the body do neceſſarily become inſtruments of unrighteouſneſs, as having the whole power and life of the action

action and motion from the ſoul; not contrarywiſe the ſoul any whit of her motion from the body.

¶ 2. To ſlight and ſhift off the force of reaſon concluding the propagation of the whole man, ſome have coyned (or taken up where they found it) this diſtinction. *Totus homo propagatur, ſed non totum hominis.* Anſw. *Quid hoc monſtri eſt, & quam nihil ad rem?* For when we ſay, The whole man is by propagation, we mean all that is eſſential to man; not every thing alſo that is or may be accidentally mans. And the firſt Member of the formentioned diſtinction (*Totus homo propagatur*) muſt needs grant and affirm as much: namely, that all, as much as is Eſſential to man, is by propagation, and therefore the ſoul as well as the body, elſe how is it *Totus homo*? If therefore the ſecond Member (*ſed non totum hominis*) would except the reaſonable ſoul, which is the main Eſſential part of man, it will prove a ridiculous contradiction, all one as if it had been thus; *Totus homo propagatur, ſed non totus homo. Modò ais, modo negas: Dicdum hoc rurſum.*

¶ 3. It is thus objected by ſome: The body is the ſouls priſon, therefore the ſoul is not propagated formally with the body. *Anſw.* I deny the Antecedent. The objectors would prove it from the Authority of ſome both Philoſophers and Divines that ſo ſpeak of it. *Plato, Socrates, Cicero, Seneca,* and the whole School of the Stoicks, ſay, that the ſoul is thruſt down from its heavenly habitation into the body, *tanquam in ergaſtulum*, i. as into a Toyling-houſe, a Bridewell, a Gaol or Priſon houſe: and that by death it is delivered and ſet at liberty, *velut è cuſtodia vinculiſq; corporis,*

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as out of Priſon, and from the Bands and Fetters of the body. And ſome Divines alſo in ſome ſenſe have ſpoken after the ſame manner. Therefore (ſay the Objectors) the ſoul is impriſoned in the body, and, as *Plato* ſpeaketh, σῶμα σῆμα, The body is as the Grave or Sepulcher of the ſoul: and ſo by conſequence the ſoul is not by propagation together with the body. *Anſw.* I deny the conſequence both firſt and ſecond. Firſt: for it is no good conſequent; Some call the body the Priſon of the ſoul, therefore it is ſo. Second: neither will this follow, The body in a ſenſe, and in an unproper and borrowed kind of ſpeaking may be called the ſouls Priſon, therefore it is ſo in proper ſpeech, and by conſequent the ſoul is not by propagation with the body. Κρῆτες ἀεὶ λῶσται, *The Cretians are alwayes lyars*; and every man (except one) is more or leſs in the ſame predicament. The Philoſophers are but men, and therefore their ſayings not alwayes Oracles. Some are ignorant and muſt be pityed, ſome ſpeak improperly and muſt be interpreted.

The Philoſophers did know, and acknowledge the ſimple eſſence, the divine nature, and immortality of the ſoul. Secondly, they ſaw alſo the manifold miſeries and calamities that man is ſubject unto in this life, and what a miſty darkneſs bedimmeth the ſouls light, ſo that the warieſt, the ſoundeſt, and moſt circumſpect judgements are much ſubject to erre and be deceived, and our greateſt knowledge in this life is but ignorance in compariſon; And *Socrates* might have reaſon to ſay, that thus much he onely knew and was aſſured of, that he knew nothing at all; that is, nothing fully

Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει Arist. Metaphys. 1 i.

fully and perfectly indeed: or, as *Paul* speaketh it, Nothing yet as he ought to know. Thirdly, they saw the natural and earneſt deſire that man hath to know; which deſire is from the ſoul, whoſe eſſence being ſpiritual and immortal, they gathered thence, that the ſoul ſeparated from the body, ſhould be only occupyed in the clear contemplation, and beholding of God (the chiefeſt good) and all intelligible things, as *Plato* held: And the body they imagined to be the only clog and hinderance to all this. Contrariwiſe, they knew not the creation of the great World, or very obſcurely and uncertainly; much leſs did they know the creation of the little world, Man, in his integrity of nature at the firſt, and in the image of God his maker. They knew not the general corruption of mans nature, in and from the original thereof, by the tranſgreſſion and fall of *Adam* the firſt man, the original Parent and Root of all mankind. Neither believed they the Reſurrection of the body ever to be united again with the ſoul after the ſeparation by death. As for the *Pythagorean* Μετεμψύχωσις, it had ſome glympſe of their acknowledgeing of the Souls Immortality, but none at all of the Reſurrection of the Body. And for that other alſo, it was but as the fume of a Candle put out, in compariſon of it burning. Upon theſe and the like grounds they ſpake, and wrott ſo as to call the body the Tomb, the Dungeon, and Priſon of the ſoul.

Some Divines alſo upon ſome of the forementioned Reaſons and Grounds, have ſpoken and written ſometimes after the ſame ſort. As namely, conſidering the many miſeries, afflictions, and troubles

troubles of this life, and especially the bondage of the whole man under a necessity of sinning as long as he liveth in this mortal condition, and that by death God freeth his Children from that bondage, and all other vanities and miseries of this life; Therefore do they so speak sometimes, as to say that here a man liveth as a Prisoner in Bonds. And this indeed in a sense is true. But that is not so much in regard of the Souls living in the body; as in respect of the whole man detained in his natural corruption, as a body of sin and death: For the soul is not more imprisoned in regard of her Union with the body, than the body in regard of its Union with the soul; they being indeed both joyntly and formally together, as, but one man, or one Person, so one body of sin in natural corruption, ὑφ' ἁμαρτίαν, ὑπόδικος τῷ θεῷ, under sin, and so most justly guilty before God unto death.

But to speak properly, the body is not the Souls Prison according to the judgement neither of any Philosopher nor of any Divine. The natural Philosopher holdeth, *Animam rationalem esse formam hominis*, The rational soul to be the form of man: and therefore it cannot properly be said to be imprisoned in the body, which it doth inform, or to be clogged or burthened therewith. *Forma & formatum*, The form and matter formed, make but one intire Species, and are mutually affected to love, desire, and delight in each other, which no Prisoner doth in this Prison; The Prisoner would be glad to be delivered out of Prison, but the soul is naturally unwilling to depart, and be separated from the body, as is daily and hourly seen at the time and hour of any mans death: And this hard

and unwilling departing of the ſoul from the body (not indeed as departing, but as violently taken and plucked from the body) may ſeem, though ſilently, yet ſenſibly to ſay to the body, We are bred and born and came as fellows together into this world, and why ſhould we now be divided at our going out of this world? Thou, O my body, canſt not ſubſiſt without me, and I would not without thee: Touching this very point *Keckerman* writeth thus. *Corpus humanum ordinatum eſt ad cohabitationem cum forma humana; itaque corpus amicum eſt animæ, & per ſe ac ſua natura non gravat animam, neq; eſt ipſius carcer.* Then, rendring the reaſon, why he ſet down this poſition, he ſaith, *Hoc Theorema ponitur propter rhetoricas nonnullorum ſermocinationes, quibus Anima humana excellentium, ita efferunt, ut corpus plane deprimant; illudq; appellent onus, & gravamen, & carcerem, & ſepulchrum animæ, Non conſiderantes quod corpus ad id primo omnium divinitus ordinatum, & fabrefactum ſit, ut Anima commodiſſimam manſionem in eo habeat; quodque adeò pulcherrimo, & admirabili variorum inſtrumentorum apparatu inſtructum ſit, non ut anima ibi captiva ſit, velut in carcere, ſed ut commodè uniatur cum eo, & per illud commodiſſimè, atque expeditè operetur. Et ſane omnis materia habet relationem ad formam, & ex relatione reſultantem ſuavem harmoniam; quæ penitus concideret, ſi corpus cum anima pugnaret; pugnaret autem, ſi carcer, ſi onus foret; Quod ergo dicitur Corpus gravare animam, id intelligendum eſt de corpore præter naturam ſe habente, atque adeò vel nimio cibo, & potu gravato, vel doloribus excruciato; quæ omnia corpori inſunt, non per ſe, ſed per accidens.*

*Keckerm. Syſtem. hyſ. lib.*

¶ The

¶ The Divinity-School teacheth us much higher and more excellent knowledge concerning Man, then the Philoſophy-School can reach. For, there we have Learned to know and believe clearly the creation of the world, and of Man in the world. Namely, how God formed man of the duſt of the Earth (for his bodily part), and breathed into his Face or Noſtrils the breath of life (for his ſoul and ſpiritual part), and ſo he became a living ſoul; that is, a perfect and intire perſon made in the Image of God. And therefore there is no reaſon to ſay or think that God did impriſon the ſoul in the body, when he breathed and infuſed it at the firſt.

¶ *Obj.* But the ſoul (ſay they) was not made for the body, but the body for the ſoul.

*Anſw.* If that be granted, Will it therefore follow, that the body was made to be the ſouls Priſon? But I ſay rather, and that moſt truly, That both the body was made for the ſoul, and the ſoul for the body, *Pariter, non ad paria.*

Secondly, In the Divinity-School, we have learned how by one mans tranſgreſſion ſin entred into the world, and ſo corruption went over all, and ſeized upon the whole nature of man, potentially (and yet really) included in that one Original root. And this is the general bondage wherein all by nature are detained: and it is the Springhead of all the vanities, miſeries, and calamities of this life, under which all do grone, as under an heavy burthen (though not all alike ſenſibly.)

Thirdly, There, have we been taught to believe the Reſurrection of the fleſh, and re-uniting of the ſoul and body again unſeparably together, through

the power of Christ his Resurrection; Now as the dividing of the soul from the body is (from the power of Gods Justice) a wages of punishment for sin, so is it as great an effect of Gods mercy, and grace towards his Elect, that they shall have their souls and bodies unseparably united again to make their persons whole and intire for glory. But if the body be the souls Prison, what punishment were it for the soul to be delivered out of that her Prison by death? and again, What benefit by the Resurrection, to be thrust again into Prison?

¶ *Obj.* But not the glorifyed, but the corrupt and unglorifyed body is the souls Prison.

*Answ.* There is the same proportion from the body glorifyed to the soul glorifyed, as is from the body unglorifyed, to the soul unglorifyed. If therefore the body be the souls Prison in one Estate, it must be so holden to be in the other likewise; a glorifyed Prison to the glorifyed soul, as contrariwise, *&c.*

¶ Here a Question is asked, Whether the soul, separate from the body be not more at full and free liberty, and more fitly proportioned to do Spiritual actions, and so to serve and glorify God (who is a Spirit) than while it is in the body?

*Answ.* Not absolutely, but only in some respect and sort it is: Namely, not in regard that it is separated from the body, but in regard that it is freed from the bondage of sin and corruption, whereunto it together with the body was subject by the will of God, during the time of this life; And it shall then be most fully and ably proportioned to serve and glorify God, when it shall again be formally united with the body. For man is much more aptly and ably proportioned to perform

form every duty and ſervice proper to man, in the full integrity of his perſon, than in any ſeveral part of himſelf alone. An Angel is a ſpiritual Eſſence, and therefore of all creatures moſt able and ſufficient to ſerve God, and do his will in ſpiritual actions and ſervices. But yet, in that kind of ſpiritual actions which properly or principally pertain to the office and duty of Man, an Angel is not ſo apt and able to ſerve God to his glory, as man himſelf; neither can Angel or Man ſerve God ſo ably and ſufficiently in any proper and ſpecial duty of any inferiour creature, as that inferiour creature in its own kind and degree. And herein is ſeen the manifold wiſdom of God, that among ſo great variety, and almoſt an infinite number and ſort of creatures, ſome meerly ſpiritual, as Angels, ſome partly ſpiritual, partly corporal, as Men, and the reſt all corporal of ſundry kinds, there is not one idle, nor that hath not a proper and diſtinct office proportioned to each kind. Now, touching the ſoul and body of Man compared together; it cannot be ſaid more properly and truly, that the Soul is clogged and cumbred with the body, than the body with the ſoul in this ſtate of corruption. Theſe indeed (the ſoul I mean and body of Man) are of a far nearer conjunction than fellows, for both formally together make an identity of perſon. Yet if we will conſider them but as fellows, or (as one ſaith of Reaſon and Paſſion) Fellow-like together born; then this perhaps may be ſaid in a ſenſe, That as they were for mutual helps to each other, in the ſtate of Man's firſt glory, ſo ſhall they much more be ſo in the ſtate of Man's laſt and perfect glory: but in the time and ſtate of Man's vanity and

and corruption (which cometh between) they mutually corrupt and cumber each other. Thus, I ſay, that howſoever in a ſenſe and ſort it may be ſaid, yet to ſpeak properly and preciſely of the matter according to true and try judgment, it is otherwiſe. For the *principium* or beginning of action and motion is from the ſoul unto the body, not from the body to the ſoul; and therefore it is indeed the ſoul corrupted that corrupteth the actions and motions of the body, not contrariwiſe.

4. ¶ It would be remembred, that *Adam* is the common Name of the firſt Woman, as well as of the firſt Man: though yet it be in more frequent and ordinary uſe to mean the Man rather then the Woman; and it is grown by cuſtom to be an Appellative or common Name for every man conſidered in the Earthly nature, and frail Eſtate of this his Earthly Tabernacle and removeable habitation, as, Ἄνθρωπος in Greek, *Homo* in Latin.

5. ¶ Annexed unto God's Law for propagation, is Gods Bleſſing: for thus it proceedeth, *And God bleſſed them* (the Man and his Wife) *and God ſaid unto them. Be fruitful and multiply &c.* Now Gods bleſſing is not, as Mans often, only a well-willing and a well-wiſhing out of affection without further effect: But Gods bleſſing is alwayes ſeconded with full and perfect effect: and here are ſpecifyed two effects thereof; Fructification or Fruitfulneſs; and Multiplication. Fructification or Fruitfulneſs is the propagation of one *Individuum* out of an other. Multiplication is ſuch a fecundity and plentifulneſs, as whereby not one *Individuum* alone, but many are produced out of one; *Aſtacus in Phyſ. Moſaicis.*

6. ¶ Touch-

6. ¶ Touching that Authority of *Ariſtotle*, which is commonly alledged againſt the Souls propagation, I have elſewhere ſhewed how it is not at all for their purpoſe that alledge him. For if *Ariſtotle* acknowledged not any creation at all (as many think and cenſure him) what force is his Authority of, to prove the daily creation of Souls? But ſuppoſe he did acknowledge the creation (as others rather think) yet that which he affirmeth of τὸν νοῦν θύραθεν ἐπεισιέντα, may well be granted; and yet nothing thence concluded for the daily creating and infuſing of Souls: And there I yielded them their own and moſt plain and vulgar Interpretation. But now, I would adde a more try and exact Interpretation of that place, which is of them who by τὸν νοῦν θύραθεν, do underſtand not the Eſſence or Subſtance of the ſoul, but the act of God his immediate inlightning the Mind continually, as the Sun inlightneth the Moon; which illumination and inlightning of the mind they call *Intellectum agentem*: And this hath ſome reſemblance of that which is ſaid in the Goſpel, that the word (Chriſt the Eternal Son of the Father) is the true light that inlightneth every man that cometh into the world. If this were indeed *Ariſtotle* his true and proper meaning, it will be much leſs for their purpoſe that alledge him. And this indeed both *Zabarel* of late, and *Themiſtius* long before him, do hold to be *Ariſtotle* his moſt proper meaning: And ſurely it is moſt likely to be indeed *Ariſtotles* proper meaning, as that which he might have firſt Learned of his Maſter *Plato*, and after approved and aſſented unto out of his own judgement. For firſt, *Plato* did hold, that a general Soul

*Ariſtot. de generat. animal. l. 2.*

*John 1. 9.*

or Mind did animate and maintain the whole world and every part thereof proportionally. And hence *Virgil* is thought to have borrowed this which he writeth.

*Principio cœlum ac terras, camposq́ liquentes,*
*Lucentemq́ globum Lunæ, Titaniaq́ astra,*
*Spiritus intus alit; totamq́ infusa per artus*
*Mens agitat molem, & magno se corpore miscet.*
*Inde hominum pecudumq́ genus, &c.*

*Plato in Alcibiade primo. Marcil. Ficinus in argu. Alcib. 1.*

Secondly, *Plato in Alcibiade primo* (as *Marcilius Ficinus* hath collected and expounded it) defineth a Man to be, *Animam rationalem mentis participem, corpore utentem*, A reasonable Soul partaking of Mind (or Divine understanding) using a body: which he expoundeth thus; *Ex hac definitione illius, officium trahitur trifariam distributum. Ut enim* rationalis anima *est, in seipsam circulo quodam ratiocinationis sese animadvertendo reflectitur*; *ut* mentis particeps *in divinam mentem velut rivulus in fontem suum refluit*; *ut* utens corpore, *humanis negotiis gubernandis incumbit. Perfectum igitur & absolutum hominis officium est, primo quidem ut naturam suam animadvertat, & inde ab illa tanquam ab imagine, & effectu, ad divinam Mentem exemplar ejus & causam, convertatur. A quo hominis animus illustratus, ipsum bonum, ipsum utile, ipsum pulchrum, ipsum justum intelligit, suumq́ bonum, utile, pulchrum, justum perfecte comprehendit, &c.* *Actuarius de spirituum animalium actionibus & affectionibus. l. 1. prin.* *Actuarius* in the beginning of his first Book to his Master *Joseph Racenduta*, concerning the actions and affections of the Animal Spirits, speaketh in a strain of words that may well reach

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to the ſame meaning. Ἀνακαθήρας τὴν περικεχυμένην ἡμῖν περὶ τὸ διανοητικὸν ἀχλὺν ἀνοίγαι καὶ πρὸς ἑαυτοὺς συστρέφειν τε, καὶ κατιδεῖν, ὅτι ἐν ἡμῖν θεῖον, καὶ νοερὸν πνεῦμα πέπηκας, ὃ δὴ διαλάμπον ἐπὶ τῷ ψυχικῷ τούτῳ, καὶ κινητικῷ (*al.* διανοητικῷ) πνεύματι τὰς ἐν ἡμῖν ἀποπληρεῖ ἐνεργείας, &c.

7. ¶ The Authority of Philoſophy and Philoſophers, is not of ſleight account touching this Queſtion. For they ſearch after wiſdom by the light of reaſon (a Candle which God hath lighted in the ſoul of man) and by diligent obſervation of God's works in nature. Amongſt whom *Ariſtotle* long hath been, and ſtill is, accounted a chief and principal one, whoſe Authority mentioned in the Section next before, as I have ſhewed that it maketh nothing againſt me; ſo from him may be brought forth many good Arguments and Reaſons that are as clearly for me, as that was ſeemingly againſt me, amongſt which theſe few for the preſent. Ἄνθρωπος γὰρ ἄνθρωπον γεννᾷ καὶ ἥλιος, *Man and the Sun begetteth or ingendreth Man.* Man, not in part but in all, an whole and intire man. Secondly, he teacheth Generation to be the act and effect of the whole Compound, not of a Part only. Thirdly, that it is moſt natural that every living thing procreating and begetting, do procreate and beget its like in full kind out of its ſelf. And therefore he often affirmeth, that Man begetteth Man, as a Lion begets a Lion, or as an Horſe begetteth a Horſe, &c. Now that cannot be called Man which is without the reaſonable ſoul, whether we reſpect the action of man begetting man, or the Paſſion of man begotten of man. For man is Man, and ſo denominated of his nobler part, which is the

*Phyſ. l. 2. c. 2.*

*De anima. 2.*

the reaſonable ſoul in formal or perſonal union with the body: And he plainly and expreſly affirmeth, and ſaith, that the ſeed of Man is materially and potentially Man, even as the ſeed of Wheat is materially and potentially Wheat, and as the ſeed of an Horſe is materially and potentially an Horſe; and he maketh no difference between theſe divers kinds of ſeeds in this reſpect, but that they are all materially and potentially each the ſame in kind with that whereof they are the ſeeds. His words in one place are theſe,

*Metaph. 9.c.8.* λέγω δὲ τοῦτο, ὅτι τῷ δὲ μὲν τοῦ ἀνθρώπου, τὸ ἦδη ὄντος κατ' ἐνέργειαν, καὶ τοῦ σίτου, καὶ τοῦ ἵππου, καὶ τῷ ὁρῶντος πρότερον τῷ χρόνῳ ἡ ὕλη, καὶ τὸ σπέρμα, καὶ τὸ δραστικὸν ἃ δυνάμει μὲν ὄντα ἄνθρωπος, καὶ σῖτος, καὶ ἵππος, καὶ ὁρῶν, ἐνεργείᾳ δὲ οὔπω.

¶ But we would not be miſconſtrued touching our meaning in this point. For when we ſay, Man begetteth Man in full and perfect kind, we neither mean, nor ſay, that that is done by meer natural agency and power, as excluding Gods preſent hand, and act continually aſſiſting, aiding, ſtrengthning and working in, by, and with natural Agents and Powers: But we mean and ſay, That unto thoſe natural powers of ſecond Cauſes and Agents whatſoever, there cometh alſo not only that general action of God, whereby he maintaineth the power and order of nature which himſelf hath made and ſet, but alſo a certain, ſpecial and peculiar action of God about the procreation of Man, whereby that Divine and Excellent ſpiritual thing (the reaſonable Soul) is indeed together with the body by means of a ſeed produced, formed, and faſhioned out of the ſubſtance of the Parents, and

and ſo promoted and brought forth of that potential Being, which it hath firſt in the Seed, and other natural *principiis*, into an actual Being and Exiſtence, in its full integrity and nature in perſonal Union with the body, ſo making up the intire perſon of Man. And thus in a convenient ſenſe we will not deny but that God doth daily form the Spirit of man in the middeſt of him; yea, and in a large ſignification to create, as the body, ſo the ſoul, and infuſe it into the body, or informing therewith the body; but not in that moſt proper and preciſe manner of creating, which is (as *Scaliger* defines it) *Conſtitutio ſubſtantiæ ex nihilo* The conſtitution or making of a Subſtance out of nothing: *E nihilo, inquam, ut eſt terminus, non ut eſt materia.* And this is that which *Auguſtine* yieldeth. *Utramq; hanc opinionem benigne expli-catam admitti poſſe arbitror.* That both theſe Opinions, namely, of the creation and propagation of the Soul may indifferently be admitted after a kinde and gentle manner of expounding: which kinde and gentle expoſition, I declare thus in the words of another; *Nam, & virtute primæ illius benedictionis, & ſecundariæ etiam divinæ illius fæcunditatis reſpectu (quæ totam hanc generationis humanæ actionem mirabili modo gubernat, & animam rationalem ſive ex anima parentum, ut facem de face accenſam, ſive aliunde producit) animæ à Deo quotidie inſpirari rectè dicuntur, unde & ipſe* Pater ſpirituum *dicitur. Et tamen ipſa anima ſubſtantia in ſemine continetur, & unà cum ipſo ut vehiculo propagatur, ita tamen ut ex ſemine ἁπλῶς tanquam materia minimè producta ſtatuatur. Atq; ita totus homo (non totum hominis) ex*

Scalig. exer. 6. Sect. 13.

Auguſt. de Geneſi ad litt. l. 10. c. 6. 16.

toto

*toto homine, divina gubernatione & inſpiratione totum corpus in actum producente, propagatur. Quod ſtabilire videtur benedictio illa Dei, Creſcite & multiplicamini. Quod non de parte hominis accipiendum, ſed ad totum hominem referendum erit. Item* Adam *dicitur genuiſſe filium ad imaginem ſuam, quod non de corpore tantum ſed de anima quoq; intelligendum erit. Praterea peccatum originale, quod à parentibus in ſobolem per animam propagatur idipſum teſtatur. Ceſſatio quoq; Dei ab operibus Creationis poſt ſextum diem idipſum convincit. Vide plura de hac re.* lib. 10. Auguſt. de Geneſi ad litt. cap. 3.4,5,6,16. & alibi. Hæc Aſlacus Phyſ. Chriſtianæ Spec. pag. 332. 333.

Exod. 21. 22,23. Καὶ ἐξέλθῃ τὸ παιδίον αὐτῆς, μὴ ἐξεικονισμένον. Ἐὰν δὲ ἐξεικονισμένον ᾖ.

8. ¶ The *Septuagint* Interpreters tranſlate a place in *Exodus* 21. 22, 23. thus: If two men ſtrive together, and ſhall have ſmitten or hurt a Woman with Child, and her Child ſhall have gone from her, it being not yet come to form, faſhion, or ſhape; he that ſmote her ſhall pay dammage, as the Husband of the Woman ſhall taxe him, and ſhall pay according to the value (of the hurt or dammage done): But if the Child were formed (or grown to faſhion or ſhape) he ſhall give life for life, eye for eye, *&c.* From hence *Zanchius* and others would gather that the Soul is not propagated with the body, becauſe of the difference here ſpecifyed; Firſt, of the Child ſhapen or unſhapen, formed and faſhioned, or not yet formed nor faſhioned; Secondly, becauſe of the difference of penalty proportionably impoſed on him that cauſed the abortion. For by this it would ſeem that the Embrio and unripe fruit of the Womb is not yet indued with the reaſonable ſoul till

til it be grown to ſome certain degree of formal faſhion and perfection.

*Anſw.* *Zanchius* himſelf (that cites this place and reading) rejects the Authority of it, as ſleight and of no force, becauſe the Hebrew Original is otherwiſe than as the *Septuagints* read and render it in Greek. The Hebrew Original hath it thus; And if men ſtrive and ſtrike a Woman with Child, ſo that her Birth or Fruit depart from her, and yet no miſchief follow (touching either Mother or Child) he ſhall be ſurely puniſhed as the Womans Husband will lay upon him, and he ſhall pay by the (Sentence) of the Judges. And if miſchief follow (as namely loſs of Life or Limb to Mother or Child) then ſhalt thou (who waſt the cauſe thereof) give Life for Life, Eye for Eye, Tooth for Tooth, *&c.* Secondly, grant it were ſo as the *Septuagints* read it, yet the conſequent would be of no weight nor worth, againſt the Souls propagation as we hold it. For, we ſay that God worketh in and by nature and ſecond cauſes, and giveth a potential vertue and faculty from the Parents in their Seed for this end and effect of propagating their kind; which vertue and faculty he expreſſeth, produceth, & promoteth by degrees in time & order, as he knoweth how, from that potential Being which the thing hath in the Seed from the beginning, unto that actual and formal being in perfection, whereunto it was prepared. And that theſe three, whether Souls (as ſome would ſpeak) or Faculties of life, Vegetation, Senſe and Reaſon, which are in Man from his one ſingle humane Soul (as others rather think and ſay) are ſubordinate, the firſt to the ſecond, and they both to the third,

and

and are all potentially in the Humane Seed from the beginning; but God, by his powerful ſtrengthning, teaching, and aſſiſting nature, kindles, expreſſeth, and bringeth them to actual Being and Perfection in due order and time ſucceſſively, as he knoweth how, though we conceive it not. And why ſhould it ſeem more ſtrange and unpoſſible for God thus to give the ſoul with the body, than daily and hourly to create new Souls and infuſe them? eſpecially ſeeing we have a clear word for the procreation of the whole man, and therefore of the Soul in its formal or perſonal Union with its body? At leaſt, we have far more clear teſtimony of the Prophetical word for the thus propagating of the Soul, than they can cite any for themſelves who hold the contrary.

9. ¶ The Law for Propagation ſpeaketh plainly. Alſo theſe and the like terms, all in their properties conſidered and compared together; as namely firſt, the terms of forming, framing, and faſhioning man, referred to Gods act, not only in regard of his firſt creating and forming man of Earthly Matter and Spiritual Subſtance formally compounded; but alſo in regard of his ſecondary and ordinary working, whereby he produceth and maketh all the reſt of Mankind to ſpring out of that Original Root; Secondly, theſe terms of Father, and Mother, Begetting, Conceiving, Bearing, Bringing forth and procreating Children, in relation to the Parents their act, and working of nature, and ſecond cauſes, according to Gods ſet Law and Ordinance in that kind. Thirdly, the term of Seed, the natural *Principium* and matter proportionably prepared and qualifyed for that only

onely end and purpoſe of propagating the kind. Laſtly, theſe terms of Sons, Daughters, Generations, Fruit of the Womb and of the Loins, *&c.* all Notes of proper and natural effects, of proper and natural preceding or concurring cauſes: Theſe (I ſay) and many other like terms do neceſſarily imply the propagation of the whole Man full and perfect in all his Eſſential parts, be the Wits and Wills of many never ſo untoward to admit it ſo. Neither can any reaſon be given why the natural Property of Speech which holdeth firm and full in all other particulars, ſhould not likewiſe hold in this one particular of the propagation of Mankind, but muſt be (as many will have it) underſtood with a limitation.

10. ¶ If the Law, which God ſpake to man for the propagation of his kind, muſt not be underſtood to extend to the whole Eſſence of Man, but muſt be limited to a part only; there is much more reaſon why it might have been limited to the ſoul, excluding the body, than why it ſhould have been limited to the body excluding the ſoul: Becauſe the ſoul is the natural *Principium* of all lively action and motion in the whole Man, and every Member and part of him; not contrariwiſe. But, ſaith one, the Soul is a Spiritual ſubſtance, and it is above the Skill and Power of man or natural cauſes to make or beget the ſoul. True, but is it alſo above the Skill and Power of God, to make and produce it by what means ſoever he will? For we hold and affirm God himſelf to be the chief Agent in the procreation of Man.

11. ¶ ויצר יהוה אלהים את-האדם Gen. 2. 7.
*And Jehovah God formed Man, or faſhioned Man,*

*Man, &c.* Here is a Metaphor, or an Elegant Rhetoriſm borrowed from the proper and formal manner of the Potters working, and here applyed to illuſtrate and make clear to our underſtanding the manner of Gods work when he firſt created Man. For, As the Potter of his prepared Earth or Clay formeth Veſſels of divers ſorts and faſhions as he will; So, God is here ſaid of the Mould of the Earth (as out of a prepared matter) and of a breath of life (which he breathed into his face) to have formed and framed the firſt Man, the Original and (as it were) the Root of all Mankind.

וַיִּיצֶר. Now the property of this word (*formed*) preſuppoſeth a prepared matter, as the Clay to the Potters hand, whereof he taketh and giveth unto it by his art, and the activity of his hand, ſuch ſpecial form & faſhion as him pleaſeth beſt. Therefore here it cannot be properly referred to the Soul, becauſe in this firſt work of God, that was not made of any Præ exiſtent matter, but by abſolute creation. It muſt therefore be referred; Firſt, to the body, which God formed of the Duſt or Mould of the Earth, and other Elementary matter, before by himſelf prepared: And ſecondly, to the formal uniting of both Soul and Body into that formal identity of one Perſon called *Adam*; who though he were but one *Individuum hominis*, one ſingle Perſon, if we conſider but this one ſingle act of God and the immediate effect thereof; yet is He potentially, *totum humanum genus*, all Mankind; if we conſider the counſel and purpoſe of God, and the effectualneſs thereof, which manifeſtly appeareth in the ſecondary and ordinary kind of Gods working according to his Law given for natural

natural propagation of Mankind. And thus God, by that his primary and ſupernatural work in creating and forming that firſt *Adam*, hath prepared and made ready for his hand, matter for his ſecondary manner of working in the natural propagation of Man: and in regard of both ſorts of God's forming man, primary and ſecondary, we may and muſt ſay ſtill; *Thou, O Lord, art our Father, we are the Clay, thou art our Potter,* (or *thou art our former and faſhioner*), *and we all the work of thine hands.* Eſa. 64. 8.

Now in the Illuſtration and Declaration of this primary act of God's forming man, here is expreſly ſhewed the work that was made, diſtinctly, what it was. Firſt, in the general or integral, All Man formed; and then in the main eſſential and integral parts of that all, the Body and Soul diſtinctly ſpecifyed. And it would be noted, How the force and effectualneſs of Gods act of forming, framing, or faſhioning, is (in the ſtyle of Gods Spirit of Wiſdom, guiding the Tongue and Pen of *Moſes*) carryed firſt to man as the full and whole object; *God formed man.* And ſecondly, to the two main & integral parts of that whole; Firſt, the body made of Elementary matter; and Secondly the ſoul, the matter or ſubſtance whereof is called *the breath of life*; And of both theſe, formally or perſonally united, amounteth this whole compound Man, a ſufficiently well-furniſhed and prepared able inſtrument in Gods hand to perform and do all humane actions natural and voluntary, and therefore to procreate and beget an iſſue in full kind and nature of it ſelf; for as by vertue and effect of Gods primary work, theſe two, Soul and Body

did formally unite and cloſe to make up the full Eſſence and Perſon of the firſt man; So by the vertue and effect likewiſe of Gods ſecondary working in the courſe of nature, they go and act both formally together, giving forth a formally united force and vertue for the procreating and producing of a full and formal perſon of the ſame kind. And this not only the Law of Propagation which God ſpake to man Male and Female (in the full integrity of their Perſons) doth plainly affirm; but all light alſo of both reaſon and holy Scripture (to me ſeeming) doth, as clearly as need be, confirm; And laſtly, the effect and event doth daily and hourly ſhew and preſent to the ſenſes.

¶ It is thought by ſome worthy the Obſerving, touching this word זיעזר (and others alſo of the like faſhion), That, againſt ordinary reaſon of Grammar-rule, there are expreſly two *Jods* in the future of the firſt Conjugation Active (commonly called *Cal.*) There may be happily ſome Myſtery and Secret in it; but what it undoubtedly is, what ſpirit of Man can tell? but the Spirit of God only which directed the Pen of *Moſes* ſo to write. Some Hebrew Doctors deſcant upon it, that it is to admoniſh the Reader, attentively to note and obſerve the double formation of Man; His Body of Earthly matter mortal, and his Soul of Heavenly and ſpiritual matter immortal; If I may be ſo bold as to deſcant with theſe deſcanters, Why may it not as probably be thought and ſaid, that it is to note Gods twofold manner of working in fra-

זיעזר Not this word onely, but others alſo of like faſhion; for the *Talmudiſts*, and eſpecially the curious *Cabaliſts* do hold that a Letter or a Prick added, detracted, tranſpoſed, or any way altered from the ordinary form and manner, is alwayes for ſome cloſe meaning.

framing Man? First extraordinary, (as all beginnings and first constitution of things are) to make that particular first *Adam*, in that special manner as is before declared, and then to multiply him into an innumerable many of his kind, according to an ordinary Law of procreation, as it should be afterwards more expresly manifested and opened both by Gods express Commandement, saying to the Man and his Wife, *Multiply and increase*; and also by the effect of that Commandement seen in the increase and multiplying of Mankind, as God had bidden, and, in bidding, promised that it should be so? Or, (as I may rather think) Why may it not be to Note, that, as God is there expresly said to have once wrought, to make and form Man in his own Image; so, closely to intimate a promise that God would work once more to reform Man, after he should have deformed himself by transgressing the Law of his Creator? But these are but conjectural descants, and therefore not much to be regarded.

The Apostle saith, *There is a natural body, and there is a spiritual body*; As it is written, *The first* Adam *was made a living soul, the latter* Adam *was made a quickning spirit: But, that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual, &c.* From hence (as one thinketh) may be drawn a good Argument against the Souls propagation formally with the body; If the party would have been pleased to have framed his Argument himself in form of Syllogism, I should the plainlier have seen the force of it, and the easlier have fitted an Answer to it, if I had seen it answerable. I cannot 1 Cor. 15. 44, 45, 46.

conceive how a Syllogiſm might otherwiſe be framed to Objector's purpoſe, than thus: Not the ſpiritual part of Man, but his natural part is firſt, and afterwards his ſpiritual part; But the body of Man is his natural part, and his Soul his ſpiritual; Therefore the body of Man is firſt, and before his Soul; and ſo conſequently the Soul is not by propagation with the body.

*Anſw.* The main Syllogiſm (from whence this conſequence would borrow ſtrength) is a Paralogiſm, and concludeth nothing. Firſt, becauſe the Aſſumption is framed of a faulty diſtinction or diviſion of things, not ſo in any reaſon to be diſtinguiſhed nor divided. Neither doth the Apoſtle, nor could he, ſo diſtinguiſh them. For the Soul is as natural a part of Man as his body. Secondly, the Tranſlation is not Grammatically true, nor proper, if it be ſtrictly examined. For the Original Greek doth not ſay, τὸ φυσικὸν, That which is natural, is firſt, but τὸ ψυχικὸν, that which is animal, is firſt. I would ſay, That which is living-ſouled, if cuſtom would give me leave ſo to ſpeak. A ſtone may truly be called σῶμα φυσικὸν, a natural body; but not σῶμα ψυχικὸν, a living-ſouled body. And it would be but an idle and vain cavil for any to ſay, it had been enough for me to have ſaid (if I would needs Coin a new term) that which is ſouled. For the words of the Apoſtle immediately before are plain, to have their reference to the creation of the firſt *Adam*, who was made a living ſoul for himſelf and his natural Seed. And I think none can with reaſon deny, but a living Soul muſt there mean more then Soul or Life ſimply and in general. For a Beaſt, a Bird, a Fiſh,

hath

hath a Soul for life, as well as Man; yet is none of them a living ſoul in that eminency as *Adam* was made and called a living ſoul. Thirdly, the main drift and ſcope of the Apoſtle muſt here be conſidered, which is not, here, to diſtinguiſh the Eſſential or integral parts of Man, Soul and body, and ſo to note any difference of the Soul from the body, or of the body from the Soul: But, it is to diſtinguiſh the whole Man, from the whole Man. As namely firſt, the firſt *Adam* from the ſecond; and ſecondly to diſtinguiſh every believing Man and Woman, from him or her ſelf, in regard of a diverſe, not eſſential, but conditional and qualifyed nature. Namely, what every one of us is by natural Generation in and from the firſt *Adam*; and what by grace and ſpiritual Regeneration in and by Chriſt the ſecond *Adam*. For the Apoſtle being to illuſtrate and make clear the Doctrine of the Reſurrection of the fleſh, and glory of the life to come, oppoſed unto the ſtate of death and corruption in this life, he ſheweth us two Original Roots. The firſt Root is the firſt *Adam* a living ſoul, of whom we have by natural Generation our whole Perſons and Eſſence in ſin and corruption liable unto death and diſhonour. And this the Apoſtle here calleth a natural body, meaning not the body only diſtinct from the Soul, but the whole perſon and eſſence of Man (formally conſiſting of ſoul and body) in his natural and unregenerate ſtate of corruption. The ſecond Root is Chriſt the ſecond *Adam*, a quickning ſpirit, in and by whom we have our whole nature again reformed by ſpiritual Regeneration, which Reformation is begun in us by the ſpirit of Chriſt in this

life, at our first Resurrection from the death in sin and trespasses; and it shall be perfected in the last and general Resurrection for an eternal life and glory: And this the Apostle here calleth a spiritual body, meaning (as before) the whole and intire person, nature and essence of Man, begun (at the least) to be truly reformed and glorifyed by the quickning Spirit of Christ. And thus there is (as the Apostle speaketh) a natural body, and there is a spiritual body: And the order between these, is this; That, as first we bear the Image of that natural man, the first *Adam* in his natural corruption and mortality, through the power and effectualness of the Law of natural Generation; so afterwards, we do and shall bear the Image of Christ, the second and heavenly *Adam* through the Law and power of his quickning spirit: by which quickning spirit he beginneth our glory in this life by our Regeneration, and will fully perfect it in the general Resurrection, when *Death shall be swallowed up in victory, and* when *this corruption shall have put on incorruption, and this mortal shall have put on immortality, honour and glory.*

¶ *Augustine* (as *Paræus* also confesseth), from this place of the Apostle, thinketh the judgment and opinion of them may be strengthned, that hold The Soul to be formally propagated with the body, because σῶμα ψυχικὸν, the living-souled body (or the natural body, as it is commonly Englished) is proportionably from the first *Adam*, as σῶμα πνευματικὸν, the spiritual body is from Christ the second *Adam*. Therefore as this latter is in the whole-Man by spiritual Regeneration, so that former must needs be conceived to be in the whole Man by natural Generation. But

But *Hierome* would (from this place) deny the Soul's propagation: Becauſe (ſaith he) the Apoſtle treateth here of the qualities, not of the Soul, but of the Body only. But let any judge, that will attentively mark the Apoſtles diſcourſe, both in the phraſe, and in the ſcope thereof; and he ſhall plainly perceive that he ſpeaketh neither of the qualities of the Body only, nor of the qualities of the Soul only, but of the different qualities and condition of the whole Man, in his different ſtate of nature firſt, and of grace afterwards (as hath been ſhewed.) And as touching the phraſe and words of the Apoſtle, that which (44 *ver.*) he calleth σῶμα ψυχικὸν, *a natural* or living-ſouled *body*, the very ſame he calleth (in 45 *ver.*) ψυχὴν ζῶσαν, *a living Soul.* And again, that which in the former place is called σῶμα πνευματικὸν, *a ſpiritual body*, the very ſame (in the latter place) is called πνεῦμα ζωοποιοῦν, *a quickning Spirit.* The Apoſtle then hath in this place ſuch a ſenſe and meaning, as wherein a Soul may be called a body, and a body a ſoul indifferently; And ſo by his calling the ſame, now a Body, now a Soul, and now a Spirit, he maketh it clear that by neither of theſe terms he would mean either the body alone, or the ſoul alone, but (by a *Synecdoche*) the whole perſon or compound of Soul and Body both: And therefore in all this place and Chapter of the Apoſtle, I can ſee not ſo much as any ſhew or ſhadow againſt, but much clear light for, the propagation of the whole Man, as I defend and plead for.

13. ¶ They that urge this Rule againſt the Souls propagation (*Quicquid generatur, corrumpitur*) ſeem by their manner of preſſing and urging it, by

Corruption to mean Annihilation, which is an utter aboliſhing and bringing a thing to Nothing: which if they do, then muſt they alſo by Generation mean Creation, that there may be a due proportioned oppoſition between the terms oppoſed; And then will they conclude againſt themſelves before they be aware. For, that Syllogiſm which in the Philoſophers pure and true language ſpeaketh thus, *Quicquid generatur corrumpitur; Anima rationalis non corrumpitur; Ergo nec generatur*, will in their corrupt language ſtammer this meaning: *Quicquid creatur, annihilatur; Anima rationalis non annihilatur; Ergo nec creatur.* I think they would bluſh and be aſhamed to hear themſelves in ſuch plain terms to ſpeak ſo directly againſt themſelves: And yet ſo they cloſely ſpeak or mean, or elſe they ſpeak and mean nothing at all againſt me. For, (as I have elſewhere ſhewed) we do not ſay or mean *Animam rationalem generari*, in that ſenſe and meaning that the Rule ſtandeth in; But, we we ſay, *Homo generatur*, and we fully and freely grant, *Ergo & corrumpitur.*

Φθαρτὸν μὲν ὅσον ἐπὶ τῇ φύσει, οὐ μὴν φθαρησόμενον γε προνοίᾳ καὶ συνοχῇ θεοῦ. *Plutar. de placit. Philoſ. l. 2. c. 4.* Heb. 1. 2, 3

4. ¶ *Pythagoras* and *Plato* (as witneſſeth *Plutarch*) were of Opinion that the world was made and created by God; and therefore naturally would corrupt and run to ruine, were it not that God in his providence hath appointed otherwiſe: and therefore, by the powerful ſtrength of his hand he holdeth and ſuſtaineth it together in that formal ſtate whereunto he hath made it. This is very agreeable to that of the Apoſtle, that God by his Son (the eternal Word) made the world; and that the ſame Son of God (that made the world) upholdeth all things by the word of his power. But,

when

when they ſay, All would corrupt and run to ruine, they muſt not mean an abſolute corruption or annihilation of all; For, that is more than all the power of nature or art can effect; Becauſe, as there is an infinite diſtance between *Nihil & Aliquid*, nothing and ſomething; ſo muſt it be the infinite power of *Jehovah* only, that can as of nothing make all, or any thing, ſo back-again to aboliſh utterly, and bring all, or any thing to nothing. This then muſt be their meaning (as far as in truth it may be defended) that all things would run and return to ſuch a confuſed and ſhapeleſs *Chaos* as *Moſes* deſcribes all things to have been in, by the firſt act of God's firſt dayes work of the creation. And therefore nature, in her whole frame and every part thereof may, and ever might well ſay, that (if the power of Gods providence were not to prevent it, ſuſtaining and maintaining all in ſtate) *In Chaos antiquum confundimur*, but never *In nihilum penitus redigimur*. וְהָאָרֶץ הָיְתָה Gen. 1. 2.

15. ¶ The Angels, and the Souls or Spirits of men, are ſuch ſimple or ſingle eſſences and immortal Spirits, that they cannot be naturally diſſolved, nor die though they would; that is, ſo to be diſſolved and die as utterly to be extinguiſhed; yet were it untrue and abſurd to ſay or think them to be abſolutely immortal and incorruptible, in and of their nature purely in it ſelf conſidered. Indeed, in their relation to natural agent cauſes and powers, their own, or other external, they cannot be diſſolved or divided, and therefore in this reſpect they are immortal and incorruptible. Howbeit, yet, this their immortality is not abſolute, but by reaſon of their dependance on God his will and pro-

providence. He can, but he will not kill or abolish them, and therefore no power else can. For, it must be acknowledged, the only and proper power and glory of *Jehovah* To be every way absolute of and in himself, so as he himself dependeth on nothing else, but all things else depend on him both for their Being, and the manner of their Being: He hath made each thing in its kind thus or thus, as it hath pleased him, and he maintaineth each thing accordingly. We have heard it from God in his word, and therefore we firmly believe it, that our whole Persons consisting and compounded of Soul and Body, shall one day be made indissoluble and immortal (not so by nature, but) by the will and power of God, *When this mortal shall have put on immortality, and this corruptible have put on incorruption.* We know also, and believe (which not only the word of God, but experience also doth testifie and confirm) that the very Angels and Souls of men are by nature mutable, and therefore subject to a kind and degree of mortality and corruption. The Angels kept not their state, but fell, so many as God left to the power of their own changeable nature and will. *And man continued not a night in honour but fell into sin, and is become mortal like the beasts that perish.* By reason of that his fall and change, his Soul is dead in sin, deprived of that life of God and the glory of his image wherein he was created. For, as the Soul is the life of the body, so is God the life of the Soul; And therefore as the body is dead when the Soul is departed from it, so is the Soul dead when God is departed from it. Lastly, by reason of sin, and the just judgement of God upon man for sin; the Soul

of

of man is ſubject to the breaking and dividing of it from the body, wherein and wherewith it naturally affecteth to live; and it is not abſolutely in its full, perfect, and deſired life, till it be again formally or perſonally united with the body, and both glogifyed together. And thus it may be ſeen and perceived how, in compariſon, the Soul is both incorruptible and immortal; and yet withall much corruptible and mortal.

16. ¶ One (who heard me, not himſelf, but only by ſome other heard of me, that I had openly in my place held the Souls propagation formally with the body) wiſhed that it might be reputed for hereſie, for any that ſo ſhould hold and endeavour to maintain (as I had done) this point.

*Anſw. Feſtina lentè!* If I ſhould wiſh, it might be counted hereſie for any to hold the contrary Opinion (namely, the daily creation and infuſion of Souls) might I not with as much Equity and Reaſon do it? Yes verily; *Jam ſumus ergo pares.* But if I ſhould ſo wiſh, Would not this wiſher ſay or think my wiſh to be raſh, uncharitable, and unjuſt; even ſo think I is his; *Et jam ſumus ergo pares.* For firſt, he cannot ſay that this Opinion (being moſt Ancient) was ever yet condemned or noted as heretical in any general Council, or in any National or Provincial Synod; What ſudden light then is riſen, and hath ſhined to this Wiſhers eyes, to ſhew him hereſie there, where ſo many wiſe and ſharp judgements in all Ages could never yet ſee any? Secondly, he will not deny but that many great Clerks, Doctors, and Reverend Fathers both of former Ages, and in this our preſent Age have held and do hold the ſame Opinion that I am of, touch-

touching this point. And is it meet that now at the length, they ſhould all be condemned and noted of hereſie in this point? and that their Books (which are publickly and freely ſold at the Stationers) ſhould now be either prohibited or called in, or their Opinions and Reaſons raſed and wiped out of them as by an *Index expurgatorius*? Thirdly, he will confeſs that it is a queſtion very diſputable. If ſo, then the truth may be with me againſt him, as likely as with him againſt me. And, is it meet then that this point of truth (ſuppoſe it be on my ſide) ſhould be ſtrangled before it be born? Or, that a ſentence of Prejudice (as by an *Egyptian* Decree) ſhould be ſet as a Dragon to devour this Daughter of time (as heretical), ſo ſoon as ſhe ſhall but appear in the birth? Fourthly, ſo far as truth is (whether on my ſide, or on his) touching this point; it muſt undoubtedly be deemed to be of that ſort and kind of truth, which is for Us and our Children to know. And therefore ought it by all good and induſtrious means be ſought after ſo far, as both reaſon (which is one of Gods lamps) and the Prophetical word (which is our cleareſt and perfecteſt light) will lighten us the way towards the finding of it. And, as by ſtriking flint againſt flint fire may be ſmitten forth and kindled, ſo by matching and conflict of reaſon againſt reaſon till the ſtrongeſt appear, and by ſetting light by light till the clearer over-ſhine the dimmer, the truth in this Controverſie may eaſily in time be found out. And ſure I am, that fire and bodily light are not more commodious in their kind for Mans uſe in this life, than the certainty of truth in this point behooveful, that we might more evidently know and

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perceive both God in the trynes of his holineſs and juſtice towards man, and alſo man in the depth of his natural corruption and guiltineſs before God.

*Wo worth that Wiſh, ſays he that fathered it,*
*Which miſſing where 'twas meant, doth back re-coyl;*
*And like rebounding Bullet mainly hit*
*The Author's ſelf, and give to him the foil.*

I cannot chuſe but Rhyme, to hear a Schollar wiſh ſo out of reaſon.

21. ¶ What *Cicero* ſaith of Nature, That ſhe ſufficiently bewrayeth her meaning, and what ſhe would have us do in many duties, though we as deaf regard not what ſhe ſaith, nor perform the duties which ſhe daily calleth upon us to do; ſo may I ſay of the force of truth concerning this Controverſie; ſhe ſufficiently bewrayeth on which ſide ſhe would be known to ſtand. And therefore ſhe forceth the Tongues and Pens of all (for the moſt part) both Divines and Philoſophers to ſpeak and write ſomething more or leſs (whether wittingly or unawares) that giveth clear teſtimony for the propagation of the whole man, and therefore of the Soul as well as of the body. And it is a wonder to ſee, how even they who with might and main oppugne it, yet unawares (not only in their other diſcourſes, but even in their moſt eager diſputations againſt it) often ſpeak and let ſlip ſuch words and ſayings, hold and ſet down ſuch Axioms and Poſitions, as (being duly weighed and examined) flatly contradict and confound the Writers and Speakers in their own opinion, and clearly would conclude for the propagation of the whole Man, as I hold, formally compoſed of Soul and body; This remaineth at more leiſure (if need be) to be ſhewed. *Out*

Even *Zanchius* and *Junius*, and none more than Mr. *Amye* himſelf in their number.

¶ *Obj.* Thus multitudes of Souls should perish in Acts of Generation.

*Answ.* You are a little too quick and peremptory in your Collection. The act of Generation must be taken and understood, not (as you do) *Inchoate*, but *Complete*. Now to the complete act of Generation, is required a proportioned Period of time, and degrees of the motion to proceed, *à termino ad terminum*, from the beginning of the act, to the finishing and perfection thereof; which Period of time and order of motion set by God, haply may be called, The time of life, *Gen.* 18.10. Secondly, there is required also to the complete act of Generation, the meeting together and co-operation of many causes primary and secundary, principal and instrumental. When all have joyned and given their full operation in time and order, as God (the Author, Maintainer, and Assister of nature and second causes) hath appointed and taught each Agent to work; then, and not till then, is the act of Generation complete and ratifyed by God for good. And, if thus you had taken the act of Generation in its complete measure and form, your fear had been gone, That many Souls, or any Soul at all should perish in acts or act of Generation. But when, naming act of Generation, you take but a piece of it instead of all, and namely that which is the beginning of it, and entrance into it, you do but trifle, deceiving your own self.

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FINIS.